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THEOLOGICAL SEMINARY.

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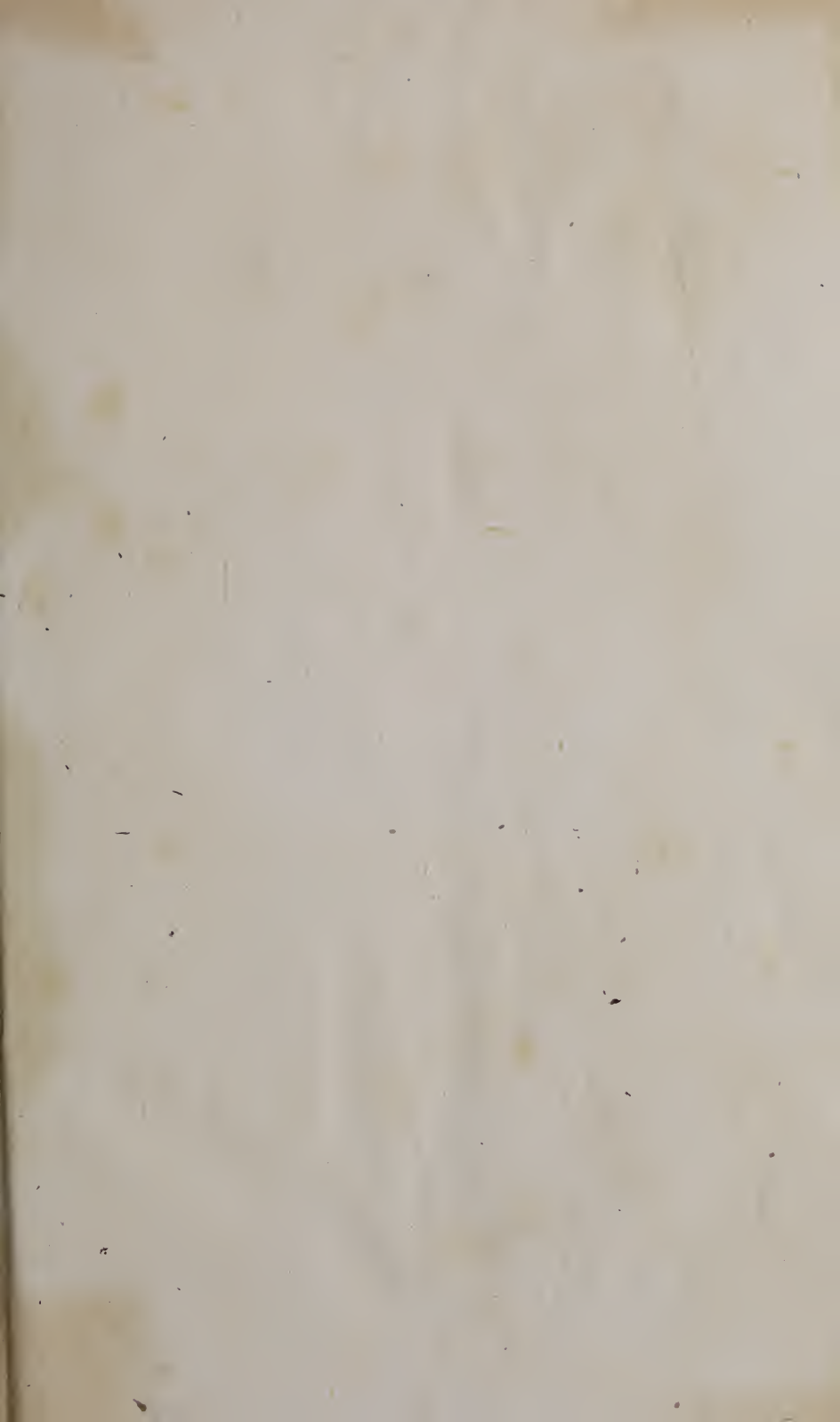
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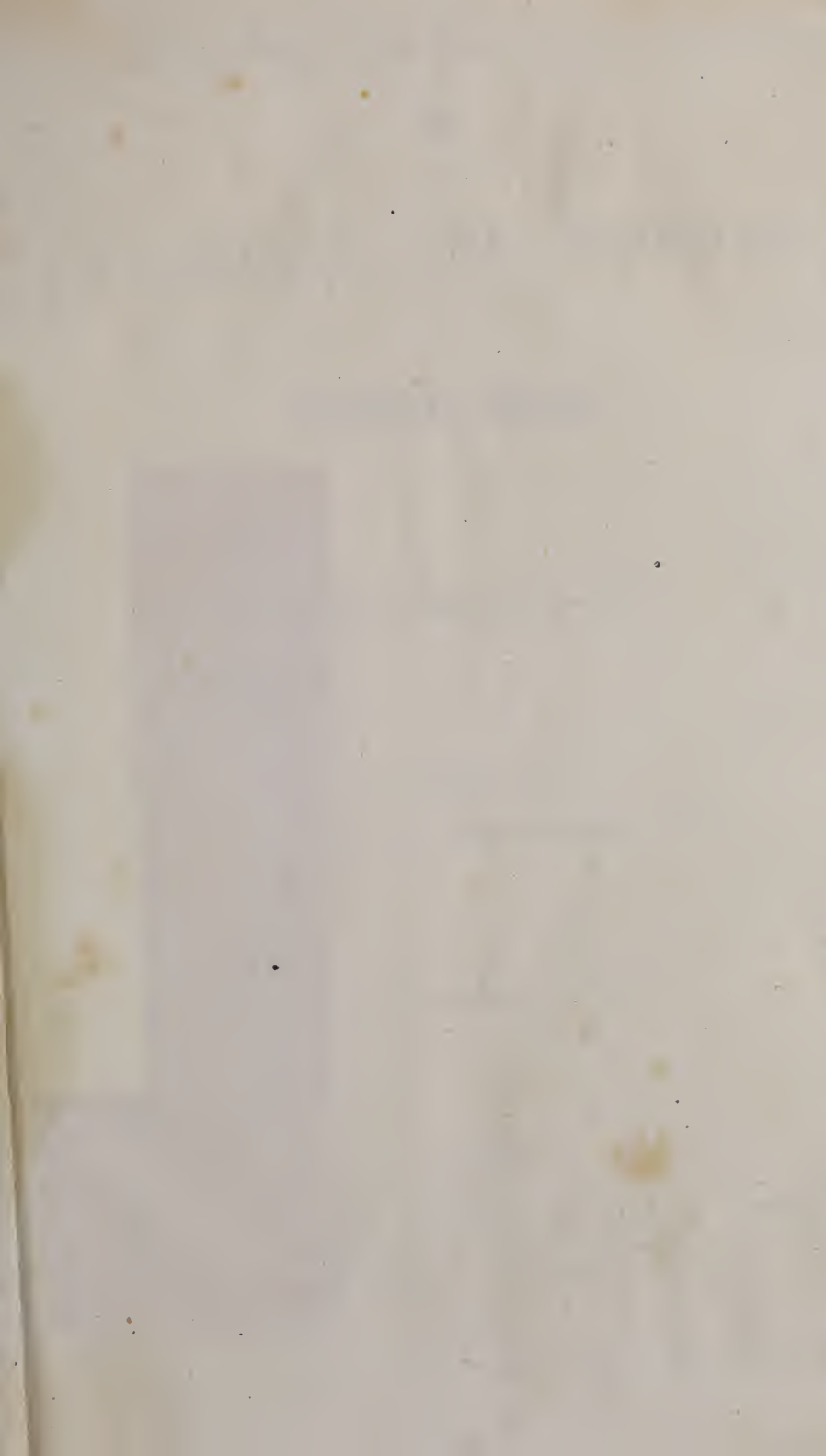
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THE
AMERICAN AND FOREIGN
CHRISTIAN UNION.

VOL. VI.

MAY, 1855.

No. 5.

THE SIXTH ANNIVERSARY OF THE SOCIETY.

The Sixth Anniversary of the American and Foreign Christian Union will be celebrated in the Broadway Tabernacle on the 8th of May. The exercises will commence at 10½ o'clock, A. M. The Annual Report of the Board will be presented, and addresses will be delivered by the Rev. Mr. Kirk, of Boston, and other friends of the Society. The occasion will, with God's blessing, be both interesting and instructive. There is much in the State of the Times with us, and much in the doings of Rome, both in our country and throughout the world, to render the meeting one of more than ordinary importance.

THE ANNUAL SERMON.

The Annual Sermon before the Society will be preached on Sabbath evening, May 6th, by the Rev. Thomas De Witt, D. D. of this city, in the Reformed Dutch Church in Fourth-street, corner of Lafayette Place. The services will commence at 7½ o'clock.

OUR WALDENSIAN BRETHREN—THE WORK IN ITALY.

In our March number we gave a long letter from the Rev. Dr. Revel, Moderator of the Waldensian Synod, detailing the causes of the rupture which had taken place, by which the connection of Messrs. De Sanctis and Mazzarella, and a portion of the Italian converts at Turin and Genoa, with the Table, or Commission, of that venerable body, had been sundered. Our readers will be pleased to learn from the following extracts, which we take from the HOME AND FOREIGN RECORD OF THE FREE CHURCH OF SCOTLAND, for the month of February, that this "schism" bids fair to do far less harm to the interests

of the truth in Piedmont, than many had apprehended. After giving a history of the difficulties that had occurred, and which Dr. Revel has so fully set forth in his letter to Dr. Baird, the editors of the *Record* state:

"It rejoices us to find that God is overruling the schism for good, as appears from the following extract of a letter from the north of Italy, from the pen of one whose position, piety, and zeal, give weight to his opinion.

'You will naturally feel anxious to know what effect it has already had upon Geymonat and the Vaudois* Church here. I have no hesitation in saying that, upon the whole, it has had a good effect. When all was dark and dismal and drear, good Geymonat, looking to the hills from whence he came, and meditating a flight thitherward, God arrested him, shewed him, in true colors, both friends and foes, and convinced him that Genoa was the field he had been sent to labor in—the field he had blessed, and would yet bless. How many thought, when Mazzarella left the Church, that the whole thing would fall to pieces! How many were not only willing, but strove to force Geymonat and the Table to become obedient, to make peace, almost upon any footing, with Mazzarella! How goes it? Geymonat may not have the same political eloquence of Mazzarella, but he has a heart which has at one time been deeply torn up by the ploughshare of conviction, and again abundantly saturated by God's own saving grace; so that, somehow or other, all he says, coming from such a heart, goes to the heart as a live coal from God's own altar, and the audience cannot but yield to it, and they confess it. Ask the generality of converts, and they will tell you that while Mazzarella pleases and amuses, and fascinates exceedingly, Geymonat feeds the soul. And when was the audience at Carignano more numerous and influential than now? Never. The church is crowded to suffocation oftentimes, and always full, as if God would proclaim to me, and all of us, that it is not by might nor by power, but by his own Spirit, that the work of evangelization is to be carried on. We regret—we mourn over this schism; we used to conjure up all sorts of evil things which, as we thought, must of necessity flow from it. In common with many, we dreaded the advantage Antichrist would take of it; but all his darts seem to have fallen powerless. The feeling in Sardinia, in favor of the Waldenses, is stronger—decidedly more in their favor than it has been for a long time past. This is evinced every day in different ways and through different channels. The Government is throwing its protecting shield around them. Its administrators of justice in Genoa and

* In many of the English and some of the American papers, the Waldenses we often called *Vaudois*, which is their name in *French*.

elsewhere show the pastors more respect and deference than they did some little time ago. Geymonat is now the authorized Evangelical pastor in Genoa, for the registration of births, deaths and marriages of all Protestants. One and all of us Protestants are but tolerated—Geymonat is now beginning to be succored.

‘It’s a striking fact, that no weapons formed against that Church seem to prosper. The attacks made upon it within the past year and a half have been neither few nor small, and yet it has ever come forth brighter than before. Who does not remember of our doubts and fears when, little more than a year ago, the Archbishop, thinking it time to put a stop to that little re-union at Carignano, issued a pastoral letter, telling priests and people that to go there was just to take out an eternal place in hell, even purgatory after it was hopeless? And that very letter became the hand-bill to inform thousands that such a dangerous place was so near them, and to excite their curiosity to go thither; and from that time the re-union of Carignano is not to be numbered by tens, but by hundreds; and if we had a larger meeting-house, we would soon see that not by hundreds, but by thousands would we number, if not the converts, at least those who have discovered Popery to be falsehood and deception, and feel that their very nature presses them to seek rest in some form of religion. And we cannot but praise God for delivering them of that *Gran Madre di Dio*, a nasty, old, ricketty building in the filthiest part of the town, where, humanly speaking, but little good could be done in the present state of public feeling; where the very lowest rabble reside, and, consequently, where the priest has the firmest hold, and is likely longest to keep it. And these are only two instances (many more could be adduced) where God has shown us that the enemies of the truth are but his ministers, and their very wrath redounds to his praise. And from the past, may we not entertain the hope and confidence that God will yet arise and have mercy upon his own Church, so long kept in the mountain fastnesses of northern Italy, burning, yet never consumed, and send her forth through the length and breadth of the peninsula, a light to lighten the darkness in which it has so long shone, but never been comprehended? We have been hearing so much of late, in private letters, from England and Scotland and America, as also from some of our good Vaudois friends here, of the certain rise of “Young Italy,” and the consequent decline and fall of the Vaudois Church as an evangelizing institution, that if you should think us too sanguine and expressing ourselves too strongly, be good enough to bear in mind that we do not for a moment suppose that the war against the Vaudois is at an end. The experience of everyday life, in connection with it, convinces me of the contrary. But we do firmly believe, that, under God, she will conquer; and it is of the utmost importance that, at this moment, this hope and confidence should be

expressed by all British Christians who feel it, that the Vaudois, and especially the evangelists of the Vaudois, may know it.'

"Since the above was written, later intelligence has been received from the Rev. Mr. Kay, of Genoa, whose pen our readers will be delighted again to see. It is gratifying to learn that the schism makes so little progress, and that the people of Genoa and other places are rallying to the Vaudois standard. The secession of De Sanctis and Mazzarella we much regret; but we have reason to believe that they will find themselves very unequally yoked, and may soon begin to cast longing eyes towards the work and the companions from which they have departed, we trust, only for a season. Besides Genoa and Turin, the places more particularly mentioned in the extracts that follow, and where the work goes on prosperously, there are other towns, as we learn from the letter now before us, where flourishing little congregations have arisen, and where the light seems to have found entrance in the same wonderful manner as at Favale. Of these places we hope to be able to give our readers an account at no distant day.

PROGRESS OF THE WORK IN GENOA.

"The work at Genoa goes on well—never was it more prosperous. The church is full every Sabbath-day, and generally crowded; last Sabbath it was crowded, and many had to leave for want even of standing room. The weekly re-unions are also well attended, and an interest is manifested by the worshippers that never was seen before. They seem to feel a responsibility, even the poorest of them, in maintaining the work, and supporting their pastor, M. Geymonat. About one hundred and fifty, I think, received the Lord's Supper on Christmas day. A young Jewess renounced publicly her errors, and was received a member of the Vaudois church. The school, now under Volpini, goes on pretty well; the interference of the opposite party has affected it a little, but this will soon be rectified. Great sympathy is manifested by the Catholics, or rather those who were Catholics, but now are nothing, in favor of the Vaudois church. During the last fortnight a number of well disposed people have come to Geymonat, desiring information about the tenets of his Church, which is very encouraging, particularly to those who know what has been done, and is doing, to prevent any such inquiries.

PROGRESS OF WORK IN TURIN.

"I have been spending a couple of days with Mons. Meille. It is perfectly good to be here. His congregation is very little diminished by the schism. His schools are thriving. There are now upwards of one hundred pupils in regular attendance, and to hear the boys and girls, particularly the infants, answer questions, and sing sacred hymns in Italian, one could almost fancy he was in Dr. Guthrie's ragged school; the Doctor's is nothing to it!

Oh, had we but the same facility for working in Genoa that Meille has here; had we but the new church built, with the schools on the ground floor, with God's blessing, Turin would be left far behind, *i. e.*, judging after the manner of men: for the movement in Genoa is more extensive than in Turin—more general, if we can judge from the sympathies of the mass. The king has at length signed the deed granting permission to build the church at Genoa. The foundation is to be cleared at once, a plan to be sought from Scotland; the ground is now free, and £1,000 to begin with, but the architect declares that at least £4,000 more are required to build even a plain church such as the Government will sanction. I have thought of the church in Greenside, Leith Walk, as a model for the Genoa church. What is required is school-rooms on the ground floor, church on the second, and pastor's dwelling-house on the third. If the Genoa Church could be got up this year, the advantage to the work of evangelization would be incredible."

THE JESUIT'S OATH.

We take the following excellent article, on the *Jesuit's Oath* from the *Christian Intelligencer* of the 22d of March. It is signed "E. B." and is from the pen of one who certainly understands the subject about which he writes.

As to the "Oath" in question we have not a doubt that it was once used by the Jesuits precisely in the form in which Archbishop Usher gave it. The Archbishop was not likely to be either ignorant or misinformed on this great subject. He was no novice in ecclesiastical matters; nor was he unacquainted with Rome and her ways, in particular. A Jesuit in Maryland denies that he ever took that oath, or that it is ever taken by the "Order." We are not disposed to assert that the oath which the Jesuits now take, is in the very *ipsissima verba* which Usher gives, for it is quite probable that they have made some immaterial changes in it since it became known to the world, just as the Council of Baltimore, as it is said, procured some changes in the "Bishop's Oath," to make it less objectionable in this Protestant land. But let the reader ponder what "E. B." says.

"The fact that all orders of Romish priests, Friars, Monks, Nuns, &c. take vows upon them on their admission into their various orders, is unquestioned; nor is it denied by themselves, being generally laid down in their various books of ceremonials. But there is one of these *divisions* of the *Romish army* which is now *secretly marshalling its forces in our midst*, whose tactics is to deny all the allegations of evil which may be brought against it.

This is the order of the Jesuits. They are the *Sappers* and *Miners* of the *Monarch of Rome*, who is, by his various Generals in the shape of *Archbishops* and *Bishops*, and subalterns in the shape of *Priests*, &c. with foreign emigrants as *privates*, endeavoring by *internal dissensions* to do what could not be done by all the force of Europe—to destroy our religious, and next our civil liberties.

“The ‘American and Foreign Christian Union’ have recently published a tract containing the oath of the Romish Priests, the Jesuit’s Oath, and the Romish Curse. The oath has also been published by Messrs. Dewitt & Davenport, in the *True American’s Manual*, or *Almanac*, for 1855, and in many of the newspapers throughout the country. This oath the Jesuits have publicly denied in our own State and elsewhere. It is, therefore, my intention briefly to examine the proofs of the genuineness of the document, and the value which may be attached to the denial of a Jesuit.

“First, then, what reliance can be placed upon the denial, by a Jesuit, of a form, or a doctrine purporting to be taken from their own books? I will first give extracts from their own authorized writers on *truth* and *morality*; then the former estimation of the Jesuits, as given by the public decree of the Parliament of France, which expelled them in 1761; and lastly, one or two facts, showing the utter worthlessness of any public denial on their part of the alledged oath.

“In ‘Rules for Conscience,’ in Charles’ Propositions, 11, 14 and 15, we may find it thus: ‘If, through invincible error, you believe that God hath commanded you to lie and blaspheme, then lie and blaspheme;’ with whom agree Cabrespine, Le Moyne, and Georgelia. Dicastillo, in his work on Justice, and other cardinal virtues, Book 2, Tract 2, Disput. 9, Dub. 2. Num. 48, decides that ‘theft is a venial sin, if it was committed without deliberation.’

“Le Moyne, in his first proposition affirms: ‘A Christian may deliberately discard his Christian character, and act as other men, in things which are not properly Christian.’

“Dicastillo De Justitia, Lib. 2, Tract 2, Disput. 12, Num. 404; teaches that ‘calumny, though grounded on absolute falsities, is not a mortal sin against either justice or charity.’

“Lessius, De Just. Lib. 2, Cap. 42, Dub. 12, says: ‘The Pope can annul and cancel every possible obligation arising from an oath.’

“Sanchez, in his Oper. Moral, Part 2, Book 3, Chap. 6, thus determines: ‘A man may swear that he hath not done a thing—though he have—by understanding to himself any particular day, or before he was born; and that is frequently of great convenience, and is always justifiable, when it is necessary or advantageous to his health, honor, or estate.’ This same

pernicious doctrine is sustained by Filutius in his Tract. 25, Chap. 11: 'The intention,' says that Jesuit, 'regulates the quality of the action; and therefore a man lies not, though he say "I swear that I have not done such a thing;" if he adds, in a whisper to himself, "this day;" or if he pronounces aloud, "I swear," and then mentally inserts, "I say," and afterwards proceeds aloud, "that I have not done such a thing."' According to this soul-damning doctrine, persons may secretly speak the truth, but openly swear to falsehoods, without criminality.

"Many more extracts of a similar import may be found in the works of their most celebrated authors. Indeed, it would not be proper to put in English their views on questions of casuistry and morality. Escobar, Sanchez, Sirmond, Hurtado, Vasquez, Mascerreunas, Caramuel, Le Moyne, Bauny, La Croix, Trachala, Castro Paolo, Cardenas, Taberna, Gordonus, Henriquez, Airault, Marin, Guimenius, Molina, Fegeli, Gobat, Busenbaum, Diana, Navarrus, Arragona, Baunez, Egidius, Mariana, and many other Jesuit writers, have discussed most moral, I should rather say, *immoral* questions, in such a way as to make the heart bleed to think to what a pitch of moral turpitude man can descend.

"Now, if it should be denied by them that these are authorized expounders of the doctrines of Jesuitism, I would refer to 'Pascal's Provincial Letters,' No. 5, where you will find it thus: 'There is an express order that nothing shall be printed without the approbation of their superiors;' and, No. 9, where some of the foregoing extracts may be found. Why are not the Jesuit writers of the seventeenth century as good authority for their doctrines as those of the nineteenth! Besides which, it is said, in the 'Institutes of the Society of Jesus, by authority of the Congregation:' That they are 'but one in design, action, and vows, as if they were united by a conjugal bond.' Consequently the great writers of the order must be of higher authority than the private members.

"In 1762 the French Government determined to banish the Jesuits, as dangerous to the peace and safety of France. The decree says, after other matters had been mentioned, that the doctrines of the Jesuits are 'doctrines which, in their consequences, destroy the law of nature, that rule of morals which God himself has inscribed upon the heart of man. Their dogmas also break all the bonds of civil society; by authorizing theft, falsehood, perjury, the most inordinate and criminal impurity, and generally all passions and wickedness; by teaching the nefarious principles of secret compensation, equivocation, mental reservation, probabilism, and philosophical sins; by extirpating every sentiment of humanity among mankind, in their sanction of homicide and parricide; by subverting the authority of governments, and the principles of subordination and obedience: by inculcating regicide

among faithful subjects; and, in fine, by subverting the foundations and practice of religion, and substituting all sorts of superstitions with magic, blasphemy, irreligion and idolatry.'

"Such was the opinion of the Parliament of France, as found in the decree of 5th March, 1762. And so heinous were their crimes, so enormous the turpitude of their doctrines and practices, that they were partially, or generally, expelled from the different countries of Europe THIRTY-NINE TIMES prior to the abolition of the order in 1773.

"With regard to their denial of the oath attributed to them as above, it would of course be useless to expect that they would acknowledge a thing so detrimental to their interests in this country. They have a 'dispensation to deny every thing that is charged upon them. The 'Secreta Monita' of the Jesuits, which tells of their nefarious arts, is expressly denied by them to be a true work emanating from their Society. This book shows how they may violate every tie of honor and truth, and accomplish every possible deceit and fraud. It was first discovered at the suppression of the Jesuit college at Paderborn, in Westphalia, in the seventeenth century; and bears every mark of its origin in the hearts of men connected with the order described in the extracts from the decree above given. The late Padre Bourne, of the Reformed Protestant Dutch Church, published the first edition in this country, in 1831, in order to arouse the attention of American Protestants to the machinations of that order.

"With regard to that book, their instructions are to deny it if ever it should fall into the hands of their opponents. It is certainly a difficult matter to induce them to allow the authenticity of any thing which would be prejudicial to them here.

"Again, they can induce a member of the first, second, or third degrees to deny a thing of which they are really not cognizant; being a matter known only to the 'professed,' or highest rank. So that a Jesuit of the minor orders might accidentally tell the truth, because he was not yet initiated into the secrets of the higher order.

"So with regard to this oath, it may be that some of those who have denied it belong to the minor orders, and may not yet have taken it themselves, and thus have been able to deny it in that way.

"There can be no doubt as to the authenticity of the oath. It is found in a work called 'Foxes and Fire-brands,' from a collection of papers by Archbishop Usher. In the 'Illustrations of Popery,' or 'American Text-Book of Popery,' a very valuable work on Romanism, by the late Rev. Geo. Bourne, of the Reformed Dutch Church, it is further traced to Baronius' and Labbeus on Councils. But I will quote the passage entire. On pages 186 and 187 of that work, the oath and its verification can be found. After giv-

ing the Jesuit's oath entire, and quoting from Usher, Mr. Bourne proceeds to say: 'The antiquated form, which is of similar import, can be found in Baronius, who thus concludes his account of it: *Hectenus juramentum*,' &c. 'That is the oath which, to that period, all the prelates used to take.'—Annal. Eccles. 723, and 1079. Lab. Concil. Tom. 10, page 1504; and Tom. 11, page 1565.

"Let those who deny this oath, whether they are 'professed' Jesuits, or *professedly* Protestants in high stations, turn to Baronius, and Labbeus, and see whether the author of the 'American Text-Book of Popery' is right in his quotations.

"The truth is, it is rather too late for the order of the Jesuits to retrieve the just imputations which have been cast upon them by the forty or fifty expulsions they have suffered from the various Governments of Europe and Papal America. The charges of mendacity, and moral turpitude, are not brought against them simply by Protestants, but by Popes, Cardinals, Bishops, Doctors, and Priests of their own Church, and confirmed by the edicts of Papal Governments. We would remind these gentry that there are too many books published in this country to allow of their hood-winking the American public. If their 'consciences were not seared with a hot iron,' (1 Tim. iv. 2,) it would be an object of desire to expostulate with them on their wicked folly. The most we can hope to accomplish is to warn the American people against the approach of the *Sappers and Miners of the Papal army*, who are now, in the high places of our land, in every form, and with 'all deceivableness of unrighteousness,' endeavoring to undermine the foundations of the Temple of American Liberty, and destroy the 'Church of the living God, which is the pillar and ground of the truth.'

VENEZUELA: REV. RAMON MONSALVATGE.

Many of our readers will remember that the Rev. Ramon Monsalvatgé, a converted Spanish Monk, was for several years in the service of the American and Foreign Christian Union, as he had been in that of the Foreign Evangelical Society, and the Evangelical Society of Geneva previously. Last Autumn he was sent by the American Bible Society into South America, and in the March number of the monthly sheet (*The Bible Record*), of that Society, we find the following interesting letter from him.

La Guayra, January 15, 1855.

"I believed that I should be able to distribute very many copies of the Scriptures in La Guayra, having a population of 7,000 souls; but I learned

that the republic had been visited twice before by two different colporteurs from the British and Foreign Bible Society. I spoke with a Spaniard, who confessed that he had bought 200 Bibles for \$25, and sold them to a monk of Caraccas for \$60, who publicly burnt them all.

"After all, the Bible is not a rare book in this country, although the Roman clergy have preached against it, and have destroyed as many as they could. I have seen it in a great number of houses, and many of those who have it not will buy either the Bible or Testament. I can assure you that, though everybody knows that the Bible is prohibited, they will buy it in spite of all the priests can say; and I have placed it in the hands of those only who, I believed, would make good use of it. I have refused to sell some dozens to a person who, I had reason to believe would sell them to a monk to make an *auto-da-fé*.

"Jan. 2.—I received a visit from the consuls of Germany and Spain. The former is not only a Protestant, but also a truly pious Christian. He has raised money for a Protestant cemetery, and obtained permission from the government to establish it at La Guayra. He also performs the funeral service on the death of a stranger.

"Jan. 8.—I received a visit from a Capuchin monk with his gown and his long beard. After half an hour's conversation he withdrew, shewing evident friendship and approbation of my Christian principles, and said he wished I could sell many of my books.

"Jan. 9.—I was visited by the curaté of La Guayra, to whom I sold a Bible and a Testament. This is what he said to me: 'Sir, I am very tolerant and liberal. I respect the political and religious opinions of each individual; I know that the reformed religion accords with the Gospel in many points, and differs from it in many others. I believe also that the ultramontanists of our religion are responsible for the little instruction and immorality which prevail in Catholic countries. In fact, I am not ignorant both that the Bibles which you bring are prohibited, and that you will have to endure much persecution from the clergy of the interior, and from the ignorant portion of our republic. But you have nothing to fear at La Guayra, for my system is taken from St. Paul, *Omnia autem probate; quod bonum sit tenete*.* As for me, the Bible Society has done us a benefit in sending you here to sell the Holy Scriptures at so low a price.'

"Jan. 10.—The bishop of —, accompanied by a canon, called on me. 'The bishop said to me, with a tone of authority, that being a Spaniard by birth, I ought to be ashamed to sell Protestant books; that the Protestants have altered the Bible, and that it is not accompanied by notes; that—that—that—' and without allowing me to finish an answer, he turned towards

* Prove all things; hold fast to that which is good.

his companion, the canon, and said to him, 'Try to treat with this Protestant minister, who is only a merchant in disguise;' saying which he withdrew. I then remained with the French Jesuit before sixty spectators, and the argument lasted two hours. In nearly all points the Gospel triumphed over the counsels and against the Roman doctors; and seeing that he had to do with one who knew both the Papal and the Reformed religion, he exclaimed, 'Venezuela, Venezuela, you are lost. Some Spaniards sustain the Catholic religion, and another Spaniard introduces Protestantism. The former found a destitution of religion among the natives, and the latter finds a fearful indifference among the men, who content themselves with sending their wives to our churches, as if they could fulfil the duties which our Mother imposes on each one. Thus, if we do not prevent this renegade going from house to house with his dangerous books, Venezuela will soon become Protestant.' He then added, 'Sir, I have learned from a custom house officer that you have ten cases of these bad books, and desirous of avoiding an unpleasant issue which will arise if you persist in traversing the republic, I propose to you to buy them all. I suppose your ten cases are worth \$1,000, and I offer you for them \$1,200.' Some one immediately cried out, 'Sir, you offer too much money to this gentleman; for in the Northern United States they give these books for nothing;' to which the chaplain replied, 'What I have said, I have said; at least in two hours I will give this gentleman \$1,200 if he will give up the books and will agree to quit our country; for I will easily find the money, which the good Catholics of Caraccas will pay, and esteem it an honor to contribute to their destruction.'

"This language filled me with a righteous indignation, and I answered him, 'Sir, if you would give me double the amount which you offer for these books, I would not sell them to you for the infamous use to which you would put them.' As soon as he heard my declaration he withdrew, and I continued speaking to the multitude, which had gathered together in consequence of the report of this discussion spreading through the town.

Your devoted servant in Christ,

RAMON MONTSALVATGE.

A PRIEST AND REFUGEE.

The Rev. Mr. Wiseley, a Missionary of the Free Church of Scotland, who is stationed at Valletta, in Malta, writes as follows respecting an interesting convert from Romanism.

"Just now I have a very interesting Italian priest from Cairo. He is a young man, of twenty-eight years or so, a member of the Propaganda, but

who never entered the priesthood from inclination. He is of a good family in Naples, and was compelled from some vow of his mother's to enter the Church. For many years he has been at heart a Protestant, and he tells me that his sermons were far more Protestant than Papistical. He was sent to Cairo three years ago, although he was in Rome last year. I have had a good deal of experience now in Popish priests, and this one I think among the best I ever met; he has very little of the M. B. (mark of the beast) about him. The French and Austrian consuls at Cairo wished to send him to Rome, where the Holy Office would have cleared away his doubts; but our consul-general, very creditably, sent him, under British protection, to Malta. He had a letter from Mr. Lieder to Mr. Bryan, but owing to the state of the college they cannot take him in. Poor fellow! his money is about done, and what is he to do? Mr. Lowndes, who is always willing to help, has got a lesson or two in the week for him (Arabic,) and I have got another couple of hours; but this is not enough even to pay his lodgings. I have had him at breakfast almost every morning. He does not know a word of English; but as he is a clever fellow, I doubt not he will soon pick up our language. He is a first-rate Latin scholar, and I believe he knows Arabic well. Poor fellow! I am the only friend he has found here as yet, with the exception of Mr. Lowndes, who is really overwhelmed with people. He has the whole of the wandering Jews and Greeks upon him. I deal almost exclusively in the Italian ware. I do think this priest has something good about him. I have read all his testimonials from Pio Nono and Cardinal Antonelli downwards. The Church has nothing against him, but that he has become Protestant. In fact, the Bishop of Cairo sent a messenger express to Malta last week to say, that all would be forgiven and forgotten, if he only returned to his mother, which he is not likely to do, notwithstanding the cold reception he has received at the hands of us Protestants. He desires above all things to be a minister of the gospel. Might there not be an opening found for him in Piedmont? He had a slight acquaintance of Dr. De Sanctis when in Rome. I think he belongs to the same order, but I am not sure."

THE COPTIC MISSION.

No man who contemplates the state of the world can for a moment doubt that a grand desideratum is the regeneration of Christendom, or rather of all that portion of the human race that is in any sense called Christian. And it is certainly one of the most encouraging signs of the times that this good work is commencing—not only in many parts of the papal world, but also among the Ar-

menian, Nestorian, Greek and Syrian Churches in the East. Something has even been done in Abyssinia. And now an attempt is about to be made, or rather has been commenced, by *The American Missionary Association*, to resuscitate the Truth in the Coptic Church in Egypt, respecting which branch of the nominal Church of Christ we gave a long and interesting extract some months ago, from the Rev. J. P. Thompson's valuable work, entitled: EGYPT, PAST AND PRESENT. The subjoined editorial paragraph, from a recent number of the *Independent*, will show what has been done. May God crown this noble enterprise with great success!

"If ever we had a suggestion of the Spirit, it was when, in leisurely floating along the Nile, we were led to inquire into the religious condition of the Copts, and to send home to the churches of the United States an urgent appeal for a mission to that interesting people. If ever a mission was started at the most auspicious moment, that of the *American Missionary Association* to the Copts is thus begun. The excellent brother, Rev. C. F. Martin, writes to the Secretaries that he has met with a favorable reception, and already has the offer of a school at Cairo, which would open his way to the hearts of the people, and to the work of evangelization. Perhaps until he gains sufficient fluency in Arabic to preach in public—which commonly requires two years—he could not do better than to open a school in connection with the mission, employing Mr. Murad, his Armenian assistant, as the teacher. This would give him a foot-hold in the capital, even while yet prosecuting his own linguistic studies.

"Mr. Martin mentions also, that the same steamer that carried him from Marseilles to Alexandria, took out four Jesuit priests and eight Sisters of Mercy, to labor in Cairo. Surely it is time that evangelical Christians were awake to the work of missions in Egypt. If the Proselyting priest is there, why not also the Protestant missionary? The mission to Cairo should be early re-inforced, especially with a competent medical assistant and one or two good teachers and helpers. May God speed the work!"

ROMAN CATHOLOICISM AS IT IS IN ITALY.

PART III.—PAPAL DECLARATIONS.

ENCYCLICAL OF POPE PIUS IX., DATED ROME, NOVEMBER 9, 1846.

"To all Patriarchs, Primates, Archbishops and Bishops of Catholic Christendom."

"I. From the eternal Prince of spiritual pastors himself, does the Pope

receive the office entrusted to St. Peter by the divine will, in order to feed and govern not only the Lambs or the whole *Christian community*, but also the *Sheep* or *Superintendants*.

"II. Philosophy, whose whole business is the investigation of the truth of *Nature*, cannot reject what the most High and Gracious Founder (*auctor*) of all *Nature*, by a particular act of beneficence and mercy, has vouchsafed to make known to mankind. True reason, indeed, proves, protects and defends the Faith of Christ, but that faith—which is above reason—delivers this last from all errors, and wondrously enlightens and strengthens it by the cognition of divine things."

"As the most holy (Catholic) Religion was not invented by human reason, but graciously manifested by GOD to man, so does it receive all its strength from the authority of the revealing Deity himself, and can be neither derived nor perfected by human reason."* It is undoubtedly the duty of human reason, that in a matter so important, it may not be deceived and misled, diligently to investigate the fact of the Divine Revelation, in order that it may be convinced that God has spoken, and as the Apostle wisely teaches (Rom. 13: 1,) may 'render rational (*rationabile*) obedience.'"

"III. But those abuse reason, who venture to interpret the declarations of GOD after their *own judgment* (*arbitrio*,) when *God himself* has appointed a *living authority*, to teach and inculcate the *true and lawful sense* of his *Divine Revelation*, and to settle all disputes in matters of *faith* and *morals* by an *infallible decision*." "Now this living and infallible authority exists only in that Church, which—founded by the Lord CHRIST on *Peter*,—the Head Prince and Pastor of the whole church, whose faith, as the Lord promised, should *never fail*,—*always possesses its lawful chief Pastors*, who, deducing their origin directly from Peter himself, are the *heirs* and *defenders* of his *doctrine*, *dignity*, *honor* and *power*."

"And because, *wherever Peter is, there is the Church*, (St. Ambrose,) and as *Peter speaks through the Roman Pontiff* (Conc. Chalced. A. 2,) and in his successors always lives and sits in judgment, (Syn. Eph. A. 2,) and those, who seek the true faith shall find it, (S. Petr. Chrysol,)—therefore are the *Divine declarations*, (the word of GOD) to be taken *perfectly in that sense* which the *Roman chair* (cathedral) has always maintained and does maintain; which, as *Mother and Mistress* (*mater et magistra*) of all Churches, (Conc. Trid. S. vii.) has always preserved inviolate, and taught the faith transmitted from CHRIST, the Lord, "showing the way of salvation to all." "*She* (the Church of

* Thus "the Catholic Church in preserving the Divine Revelation entrusted to her never suffers any of the established truths of faith to be curtailed, or any thing to be *added* to them."

2d Encycl. 8th December, 1849.

Rome) is the Head Church, "to whom, on account of her superior power, *all other churches have to apply*" (Iren.) "with whom must glean, whosoever would not scatter abroad," (Hier.) and "it is upon St. Peter's chair that Christ has laid the *immovable foundation of his Church*."

"IV. *Hostile* to the oath, to the religion to the divine authority of the Church, and to the rights both of the ecclesiastical and temporal power, are:

1st. "The sacrilegious attacks on the Roman chair of St. Peter.

2d. "The *secret societies*, having for their end the extirpation and devastation of Church and State.

3d. "Those crafty Bible-societies, who resume the old artifices of the heretics.

4th. "The horrible theory of the equal validity (indifferentia) of every religion, so repugnant even to the natural intelligence,—according to which those deceivers pretend that men can attain *eternal bliss in any religious community*."

5th. "That filthy conspiracy against the Holy *celibacy* of the clergy, which has been favored even by some among themselves.

6th. "So-called *Communism*, etc. etc.

"*Above all*, it is incumbent on the Episcopal office vigorously to support the Catholic Faith, and maintain it unshaken in their respective flocks, it being certain, that *every one who does not preserve this faith entire, will be utterly and eternally lost*." (Ex. symb. quicumque.)

"It is also the task of the Bishops, with no less firmness, to inculcate *in every point unity with the Catholic Church, out of which there is no salvation, and obedience towards the chair of St. Peter, on which, as the firmest foundation, the whole structure of our most holy Religion reposes*."

"But with equal constancy, they have to provide for the observance of the *holy Laws of the Church*, by which Virtue, Religion and Piety are most essentially promoted.

"As it is an act of the *greatest piety* to detect the *lurking-places* of the ungodly, and to combat with the devil, '*even in those who serve him*,' (S. Leo.) the Bishops are to spare no efforts in discovering to the Faithful the artifices of their enemies, in warning them against *pestilential* books, and in unceasingly exhorting them to *flee* the *sects* and societies of the Godless, as from the *face of the serpent*; above all, carefully to turn away from whatever is repugnant to *purity of belief*, religion and morals.

"Finally, the duty of obedience and *submission* to their *Princes*, and to the authorities, (potestates,) is to be enjoined upon the Faithful, teaching them, that according to the Apostle (Rom. xiii. 1.) '*there is no power but that of God*,' that to resist this power, is to oppose the ordinance of the Almighty and to draw damnation on themselves; that therefore, the com-

mandment to obey *those having authority*, can be broken by no one with impunity, *unless* that be commanded which is contrary to the laws of *God* and the *Church*.

"All ecclesiastics are constantly to be exhorted and stirred up, unremittingly to perform the invocations and prayers, as well as the *Canonical Hours* (horas) prescribed by the Church, by doing which they, at the same time, implore the Divine assistance for themselves in the discharge of their office, and appeasing God, may render him propitious to the Christian community, (placatum et propitium reddere possint.)

"In conclusion, we earnestly request all *Bishops* to have recourse, courageously and confidently, to this chair of the *most holy Prince of the Apostles*, the centre of *Catholic unity* and the summit of *Episcopacy*, from which *Episcopacy itself*, with all its authority has emanated, when and as often as they need our assistance and protection, and that of the chair.

"VI. But the *Princes* will, we hope, call to mind, that the royal Power was not entrusted to them merely for the government of the world, but principally (maxime) for the protection of the Church, (S. Leo. ep. 156,) and that they are to maintain the freedom and inviolability of the Church, that the right hand of God may maintain their power, (id. ep. 43.)

"(In the 2nd Encyclical we find as follows: Let all the Faithful know, that the kings of heathen nations abused power more frequently and more cruelly, and that they have to thank our holy Religion, if the *Princes of Christian times*, mindful of the punishment of sinners, and of the violent tortures destined for the *Powerful*, have ruled their people with greater mildness and justice.

III. ENCYCLICAL OF POPE PIUS IX. DATED NAPLES, DEC. 8th, 1849.

"To the Archbishops and Bishops of Italy."

"I. In consideration of the dangers to which, more especially, the Churches of Italy are exposed, it is our duty, urgently to call on the Bishops, with us and in unity to fight the battles of the Lord.

"II. Among the numerous *impostures* resorted to by the enemies of the Church (in Italy,) in order to make the Catholic Faith hateful to the Italians, one of the most *perfidious* is, the assertion, that the Catholic Religion is an obstacle to the glory, greatness and welfare of the Italian nation, and, that therefore, the doctrines of the *Protestants*, and their conventicles must be insinuated, diffused and constituted.

"The *spiritual gift* by which we, rescued from the powers of darkness, are placed in the light of God, through which, justified by faith, we are made heirs of Christ in the hope of eternal life, this gift to the soul, which proceeds from the sanctity of the *Catholic Church*—is, in truth, of such value, that compared with it, all glory and happiness of this world are a mere

nothing. "But so far from the confession of the true faith having brought temporal disadvantages to the Italian people, it was precisely the Christian religion that, while the barbarians devastated Europe, exalted this people in glory and greatness, *above all the nations of the earth*, so that Italy bearing in its bosom, by the *particular mercy of God, the holy Chair of St. Peter*, attained to more lasting and extensive empire than had ever been the case before with its wordly dominion, etc.

"In order to gain over the Italian population to the *opinions* and *conventicles of Protestants*, the authors of these detestable machinations repeat, to mislead their victims, that the above opinions are nothing more than a form of *true and pure Christianity*, in which a man may be as agreeable to God as in the Catholic Church. Nevertheless they well know that nothing is more calculated to promote their *godless cause* than the *first principle of Protestantism*, namely, *the free interpretation of the Holy Scriptures*, according to individual opinion. May Italy, where the *other nations have been accustomed to draw the pure waters of the holy doctrine*, because the Apostolic Chair is established at Rome,—may it not become to them a stumbling-block, and a scandal,—may its beloved portion of the vineyard and of the Lord not become the prey of ravenous animals. May the people of Italy, after having drunk frenzy from the poisoned cup of Babylon, never bear matricidal weapons against the Church."

"III. Rise then, Reverend Brethren,—watch with increased vigilance over the flocks intrusted to your care, and exert all your strength in defending them against the snares and attacks of rapacious *wolves*. To this end unremitting watchfulness is necessary, as it is to be feared that the people, too *little instructed in the Christian doctrine and in the Law of God*,—and blunted by a *long indulgence in vice*, with difficulty perceive the snares laid for them, and the wickedness of the errors propounded to them, More especially are those of the clergy, to whom is committed the care of souls, to be animated and exhorted, that they, with the utmost assiduity, may impress the salutary warning on all hearts, teaching them to know the vices they must flee in order to avoid *eternal damnation*, and the virtues to be endeavored after, in order to participate in the glories of Heaven. But as a *point of the greatest importance*, special attention is to be directed to inculcating on the minds of the Faithful the *DOGMA of our holy Religion*, viz. the *ABSOLUTE NECESSITY of Catholic Faith in order to attain salvation*. For this purpose it is most expedient, that from time to time the Faithful, in conjunction with the clergy, should offer up particular thanksgivings for the *inestimable benefit of the Catholic Religion*, which has been bestowed on them by Divine Goodness."

"IV. You will be particularly careful, at the proper period, to administer
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ter to all the Faithful the Sacrament of Confirmation, which by a superabundant beneficence of God, confers the virtue of a *particular Grace*, enabling us steadily to profess the *Catholic Faith*, even amidst the greatest dangers." "To the same end, it is, as you know, of utility, that the Faithful—purified by the Sacrament of Penance,—should often receive Most Holy Communion, which is the spiritual nourishment of souls, and the antidote that delivers us from daily faults, and preserves us from mortal sin."

"V. From time to time, the efforts of the *Curates* and other Clergy are to be seconded by the extraordinary aids of spiritual *exercises* and salutary missions; namely, for the purpose of arming the people with abundant supplies of heavenly grace, and of *imbuing them* with an *invincible aversion to the detestable doctrines of the enemies* of the Church."

"VI. Moreover, every effort must be used to inspire the Faithful with the utmost detestation against *those crimes* which are a scandal to our neighbors. For you know *how greatly the number of those has increased* who openly dare to blaspheme the *Saints of Heaven*, and even the most holy name of God, or who are known to live in *concubinage*, nay, even in incest; or on *holidays* in *open shops* employ themselves in *servile* occupations, or in presence of others despise the commandments of *fasting* and abstinence, and do not blush to commit many other crimes with equal effrontery."

"VII. Among the snares with which the insidious enemies of the Church and society seek to entrap nations, one of the principal is the *abuse of the art of printing*, and 'with the help of the *Bible Societies*' the distribution of the Holy Scriptures, without having in their translations observed the prescriptions of the Church. . . . You will comprehend, Reverend Brethren, what efforts are to be made, that the faithful may turn with *horror* from such *envenomed reading*, and may remember that no one, relying on his own wisdom, dare arrogate to himself the right, or entertain the conceit of interpreting the Holy Scriptures otherwise than as the *Holy Church, our Mother*, has interpreted, and does interpret them."

"VIII. Particular attention is to be directed towards deeply engraving and strengthening in the minds of the Faithful, sentiments of *veneration, piety* and *reverence* for *this most high Chair of St. Peter*. They are to be reminded, that Jesus Christ has given to Peter the Keys of the Kingdom of Heaven, and that the *successor* of the same, the Roman Pontiff, while taking the Primacy of *the whole world*, is the *true representative of Jesus Christ*,—is the Head of the Church, and the Father and Teacher of all Christians."

"To preserve this general union of nations in *obedience* to the Roman High Priest, is the *shortest and most direct way* of retaining them in the *concession of the catholic truth*; in fact it is impossible to impugn the Catholic faith without at the same time repudiating the authority of the Roman Church,

in which are vested the powers of that *irreformable Magisterium* of Faith which was instituted by our Divine Redeemer."

"IX. You will also, Reverend Brethren, claim the principal and most unbounded authority over the teachers of the holy Disciplines, and over all that belongs to Religion, or is nearly *connected with it*. Be watchful, that for any purpose whatever, but especially in things that regard religion, no books be used in the Schools but such as are perfectly free from every suspicion of error,—and, that to instruct little children in the rudiments of the Christian faith, only such books be employed as have been approved by the Holy See. . . . All curates are to be enjoined, in the instruction both of children and adults, never to lose sight of the *Roman Catechism*, which in conformity to the Decree of the Council of Trent, was published by order of Pius V."

"X. We entertain the firm hope, that our beloved sons in Jesus Christ, all Princes of Italy, will assist *your fraternity* with their powerful protection, and that they are willing to shield the Church in all her rights, both spiritual and *temporal*. It cannot have escaped their wisdom, that the *first cause* of all the evils which oppress us, is no other than the *wrong* done to the Catholic Church in early days, particularly at the epoch in which the *Protestants* appeared. They see, for instance, that the *increasing contempt* for the *authority* of the consecrated High Priests, (Popes,) that the daily more frequent, and unpunished violations of the ordinances of God and the Church, in like measure diminish the respect of the people for the civil authority, and have opened to the enemies of public order a broader road for disturbance and rebellion. They see too, that the oft renewed spectacle of the seizure, *partition* and *public sale* of the temporal goods of the Church, etc. has had the effect of rendering a vast number of men more accessible to the daring doctrines of modern Socialism and Communism."

"They see, too, that all those checks and impediments which formerly so perseveringly multiplied, in order to prevent the pastors of the Church from a *free use* of their *most holy power*, gradually recoil on the civil authority. They see that amidst the calamities that press upon us, it is impossible to discover a *more effectual* and speedier remedy, than that the Catholic Religion and Church should, *throughout Italy*, be restored to their former influence and splendor.

"XI. To the end that this may take place, let us not cease to beseech, and by public and particular prayers, to conjure the Heavenly Father of Mercies and Relief, etc. etc.

"Let us also invoke the most Holy Mother of God, Mary, the immaculate Virgin, who, by her all-powerful intercession with the Almighty—as she obtains all that she demands,—will not demand in vain."

"Let us likewise call on St. Peter, the Prince of Apostles, and on St. Paul, his brother in the Apostleship, and on all the Saints in Heaven, that the most Merciful GOD, *appeased* by their prayers, may turn the *scourge* of *his wrath* from the nations of the Faithful, etc. etc.

III.

PAPAL RESCRIPTS

And occasional intimations in regard to the dignity of the Virgin Mary, and the adoration due to her by the Faithful.

Shortly after his enthronization, Pius IX. issued the "*Invito sacro*" already mentioned (P. II. No. 1.) the intention of which was, to "promote the worship of the Holy Virgin."

Five weeks later, appeared the first official *Circular*, (9th Nov. 1846,) the principal clauses of which have been given under No. 1. of this 3d. part.

The following passage from the conclusion, however, still remains to be quoted:

"But that the most merciful Lord may the more readily incline his ear to our entreaty, and grant our wishes, let us constantly implore the *intercessor* with JESUS, the most holy Parent of GOD and immaculate Virgin Mary, dearest Mother of us all, *Mediatress*, (*mediatrix*) *Intercessor*, our *surest Hope* and *main Trust*, whose Patronage is with GOD the *most influential*, the *most present*," etc. etc.

In like manner we find in a Papal *Proclamation* of May 1st, 1848, "We returned in order more efficaciously to implore the assistance of GOD, by the *mediation* of his holy *Mother*, of the holy Apostles, protectors of Rome," etc. etc.

On the 2d of August of the same year, he issued a notification intended to tranquillize the public mind, and which concludes with this assurance,— "But GOD watches, as a protector, over Italy, the States of the Church and this city; he has entrusted the *immediate care* of them to the *great Patroness of Rome*, the most Holy Mary, and the Prince of the Apostles," etc. etc.

Already in the preceding year the Jesuit *Perrone* had dedicated to the Pope a treatise upon the question—"Whether *immaculate Conception* of the Blessed Virgin might not be established by a dogmatic Decree?" and Pius, returning thanks, answered in a missive of October 25, 1847, "In truth, we desire *nothing more ardently* than that the *worship* (*cultus*) and *devotion* due to the *most loving Mother* should everywhere daily increase." . . . "As soon as the occupations of our pastoral office allow, we shall not fail to refresh (*degustare*) ourselves with thy work."

But during his stay at *Gaëta* he addressed (2d Feb. 1849,) to all the chief pastors of the Church a Circular, in the introduction to which he observes,—“Since we have been elevated to the Chair of the Prince of the Apostles, it has been to us a great source of consolation, that we *knew* how, under *Gregory XVI*, the fervent wish had been felt in the whole Catholic world that at length by a solemn decree of the Apostolic Chair, it should be established, (in ecclesiastical language *determined* or *defined*,) that the holy Parent of God, our most beloved Mother, had been conceived without the stain of original sin.”* . . . Farther on, he states: “From earliest youth upwards, *nothing was so dear* and estimable to us, as with a particular filial devotion, and with our whole heart, to adore the Blessed Virgin, and to promote all that tended to her praise and glory, and whereby her worship *might be more and more extended*.”

That he, therefore, from the very beginning of his Pontificate had prayed to God for enlightenment as to the best course to be pursued in this matter. “But we relied chiefly on the hope, that the most Blessed Virgin,—who, by the *greatness* of her *merits*, has been raised to the throne of God, above all the choirs of angels, (S. Gregory,) who, with the foot of virtue has crushed the head of the serpent of old, and who, placed *between Christ and the Church* (S. Bernard) at all times, has *saved* the Christian community from the most *threatening dangers*, delivered it from the snares and assaults of all enemies, and preserved it from destruction; would bestow her maternal care also on us; and, by her continuous and all-powerful intercession with God, would prevail on him to restrain the fearful tempests, which, to our deepest sorrow, are everywhere stirred up against the Church, and to change our mourning into joy. You are well aware, Reverend Brethren, that *our whole Trust is reposed in the Blessed Virgin*; for God has *bestowed on Mary an abundance* of blessings, so that, if *hope, grace, and salvation are provided for us*, we are to know, that it is *only through the MEDIATION of Mary*; because such is the *will of Him, whom it pleases*, that ‘we should obtain all through Mary.’ (S. Bernard.) In conclusion, utterance is given to a most earnest wish that the Reverend Brethren, “in the shortest possible time, should give in a report as to the devotional feeling entertained by their Clergy and Congregations in regard to the Immaculate Conception of the holy Virgin, and as to

* The *Catechism of Turin* teaches, p. 171, “The Church, has, it is true, not yet *defined* that the conception of Mary was *undefiled*, yet it is the *most common opinion* of theologians and of the Faithful, because, as they say, it best agrees with the holiness and majesty of Jesus Christ, that the Virgin destined to become his Mother should not have been for a moment the slave (*schiaava*) of the devil, (*demonio*.) Further on there is the remark, that the Virgin *never* sinned, not even *venially*,” and, “that from her tenderest years she had taken the vow of virginity.” p. 172.

the desire manifested, that this subject should be decided upon by the Holy See."

In October of the same year, (1849,) *Pius IX*, in answer to a letter addressed to him by the Bishops assembled at Imola, replied: "It had been the first care of this assembly to acknowledge, that both the preservation of the *temporal power* of the Papal chair amidst so many political revolutions, and the restoration of its legitimate authority in all the provinces of the states of the Church,—were owing to the *protection* of the *immaculate Virgin Mary*."*

From Naples he issued a Circular of 8th Dec. 1849, to all the Archbishops and Bishops of *Italy*; from this, we have already laid an extract before our readers, (No. II. of this Part,) to which we have only to add, that at the conclusion the Bishops of Italy are called upon—

"To invoke the most holy Mother of God, Mary, the immaculate Virgin, who, by her all-powerful intercession with the Almighty, as *she obtains all that she demands*, will not demand in vain."

Subsequently, when the Pope had returned to Rome, under the ægis of the Neapolitan, French and Austrian arms, he declared in an address to the Cardinals, on the 20th May, 1850, "there is assuredly for us no duty more sacred, than that of returning the most heartfelt thanks to Almighty God for such signal mercies, and of bestowing our well-deserved commendations on those nations and Princes, who, *impelled by God himself*,—by their power, their advice, and their arms, have protected and defended the temporal dominion of the Apostolic See." And further on, "As by the goodness of God we have been enabled to return to this Apostolic chair, it becomes our most sacred duty incessantly to offer up thanksgivings to the beneficent Lord of Mercies, who has so signally manifested his compassion for us, and likewise to the most Blessed Parent of God—to whose powerful protection we are indebted for our safety."

After having mentioned "the dreadful and implacable combat" which "had raged between Light and Darkness, Truth and Error, Sin and Virtue, Belial and CHRIST," and added several exhortations and explanations, the address closes with an appeal to those assembled, "never to cease directing prayers to God, that, by the merit of his only begotten Son and of his most holy Mother, and of the holy Apostles Peter and Paul and all the blessed inhab-

* In the Circular, indeed, which is mentioned in the next sentence, we find that—

"The city of Rome and the Provinces of the Papal territories, had, thanks to the *Divine Mercy*, been given back to the temporal dominion of the Pope, by the arms of the Catholic nations;" but that as yet "those enemies of God and man did not desist from their work of destruction."

itants of Heaven. He may deliver his holy Church from all adversity, and by ever greater and more brilliant triumphs, adorn and advance it among all the people, and in all the lands of the earth."

On the 31st of the same month, Pius commanded that a "Decretum Urbis et Orbis" should be proclaimed, which, nevertheless, was not published till the 31st of July following. It commences thus:

"Pope Pius IX. has, from the very beginning of his Pontificate, experienced the all-present and most powerful Protection of the holy Virgin Mary. This was especially the case, when recently the Bark of St. Peter was, as almost never before, tossed about by the waves of the raging storm." Farther on, we find:

"And because the Holy Father remembers, that last year, on the 2d July, a day on which the Church commemorates the Visitation of the Mother of God with particular solemnity,—Rome was freed from the yoke of Despotism, . . . he has notified to the Prefect of the Congregation of Holy Rites, Cardinal Lambruschini, that,—in order to give a proof of gratitude to the *most Glorious Virgin*, who so unexpectedly came to the assistance of himself and the Faithful,—he has appointed in future, throughout the world (per universum orbem,) a *double rite of the second class* (ritu duplici secundae classis) for the celebration of the day of her visitation."

Finally we read in the "*Apostolic Letter for the restoration of the Episcopal Hierarchy in England*," (dated 24th Sept. 1850.) "While maturing this plan, we have not failed to invoke the assistance of Almighty God. Moreover, we have implored the help of the Most Holy Virgin Mary, *the Mother of God*, and of those Saints who by their virtues have been the glory of England, that they might deign, through *their mediation with God*, to ensure us the happy success of this undertaking."

A GOOD MOVEMENT AT CONSTANTINOPLE.

The missionaries and other christian friends in Constantinople have undertaken to establish a DEPOSITORY FOR BIBLES AND OTHER RELIGIOUS BOOKS in various languages, in the Frank quarter of that city;—that is in Pera, a suburb which lies to the east, across the "golden Horn," a long and narrow bay that runs up into the country from the Bosphorus. A similar Depository already exists in Stamboul, or Constantinople proper. A committee has been appointed, consisting of the Rev. Alexander Thomson, missionary of the Free Church of Scotland, Rev. Horace M. Blakiston, Chaplain of the British Embassy, and Rev. Chester N. Righter, Agent of the American

Bible Society. These gentlemen have issued an Appeal to the friends of the gospel in Constantinople, from which we give two paragraphs that set forth the nature of the enterprize.

"It has now been decided," say the Committee, "to open such a Depository as soon as possible; and a Committee having been appointed to make the necessary arrangements have just taken a Room in the main street of Pera, near the British Consulate, the rent of which for the ensuing year will be due within a month from the present date.

"In connection with the Book Store it is proposed to provide accommodation for reading a few of the principal English and American Newspapers, one or two of the French and Italian Journals, and some of the religious and secular Periodicals published in Great Britain, America, and on the Continent; but only so far as the size of the Room will allow and funds may be collected for the purpose."

Accompanying the "Appeal" which he enclosed to us, Mr. Righter addresses us the following note, which will be properly responded to we are sure, by the Board.

"Constantinople, February 22d, 1855.

"REV. DR. BAIRD.

"MY DEAR SIR. Enclosed I send you our appeal to the public in behalf of a Depository for Bibles and religious Books, with a reading department of Newspapers and Periodicals annexed for the benefit of the various Franks and others resident in and visiting Constantinople. Such an establishment has long been needed here, and more especially since the commencement of the present war.

"As it is entirely a benevolent institution, designed to spread the Bible and religious truth more widely in the East. I am requested to write you for the purpose of obtaining gratuitously the publications of your Society (beginning with January of the present year) for our reading department. If you will have the goodness to send them regularly to us through Mr. A. Merwin, Agent of the A. B. C. F. M. directed to my care, they will be duly received and thankfully acknowledged by your Committee. We are much encouraged in our labors among all classes in the East at the present time, especially among the Catholics. The light of the Bible and the gospel is breaking in, and darkness, error, and superstition must vanish before it.

Most truly yours

C. N. RIGHTER.

THE CHURCH PROPERTY BILL.

Many of our readers will have learned from the secular papers, before this number of our Magazine reaches them, that the CHURCH

TENURE BILL which the Hon. James O. Putnam, member from Buffalo, introduced into the Senate of the State of New-York, and supported in an able and eloquent Speech, on the 30th of January, has passed both Houses of the Legislature. In the Senate the vote stood 26 to 4, in the House it was 93 to 9. At the moment of this writing (April 9th) the Governor had not signed the bill, but it was confidently expected that he would do so. We here subjoin the bill :

“SECTION 1. No grant, conveyance, devise or lease of personal or real estate to, nor any trust of such personal or real estate for the benefit of any person and his successor or successors in any ecclesiastical office, shall vest any estate or interest in said person or his successor, and no such grant, conveyance, devise or lease to or for any such person by the designation of any such officer, shall vest any estate or interest in any successor of such person. But this section shall not be deemed to admit the validity of any such grant, conveyance, devise or lease heretofore made.

“SEC. 2. No future grant, conveyance, devise or lease of any real estate consecrated, dedicated or appropriated, or intended to be consecrated, dedicated or appropriated to the purpose of religious worship, for the use of any congregation or society, shall vest any right, title or interest in any person or persons to whom such grant, conveyance, devise or lease may be made, unless the same shall be made to a corporation organized according to the provisions of the law of this State, under the act entitled “an act to provide for the incorporation of religious societies,” and the act amendatory thereof, under the act entitled “an act for the incorporation of societies to establish free churches,” passed April 13, 1854. But nothing herein contained shall prevent any such corporation from conveying such property, on a bona fide sale thereof, under the direction of a court of competent jurisdiction to confer such authority, according to the laws of the State.

“SEC. 3. Any real estate of the description named in section second of this act, and which has been heretofore granted, devised or demised to any person or persons in any ecclesiastical office, or orders, by the designation of such office, or orders, or otherwise, shall be deemed to be held in trust for the benefit of the congregation or society using the same, and shall, unless previously conveyed to a corporation, as provided in the last previous section, upon the death of the person or persons in whom the title shall be vested at the time of the passage of this act, vest in the religious corporation formed by the congregation or religious society occupying and enjoying such real estate as aforesaid, provided such a corporation organized according to the laws of this State shall be in existence at the time of the decease of the person or persons holding the title thereto.

"SEC. 4. In the event such congregation or society shall not be incorporated as aforesaid, then and in that case the title of such real estate shall vest in the people of the State of New-York in the same manner and with the same effect as if the person holding the title thereto had died intestate, and without heirs capable of inheriting such real estate.

"SEC. 5. Whenever title to any real estate shall vest in the people of the State of New-York, under and by virtue of the last preceding section, it shall be under the charge of the Commissioners of the Office of the State of New-York, and it shall be their duty, and they are hereby authorized, upon their being satisfied of the due incorporation of the congregation or society who have occupied and enjoyed such real estate for the purposes of religious worship prior to the death of the person or persons on whose decease the title thereto vested in this State, has been duly incorporated, under and according to the provisions of the act first named in the second section of this act, and upon the production to him of a certified copy of the recorded certificate of incorporation under the hand and official seal of the clerk of the county in whose office the same is recorded, to grant and convey such real estate, and all the right, title and interest of the people of the State of New-York therein and thereto to said corporation, which shall thereupon be vested with all right, title and interest which became vested in the State by virtue of the provisions of this act.

"SEC. 6. This act shall not be construed as repealing or in any way affecting chapter one hundred and eighty-four, passed April 17, 1839, entitled "An act in relation to trusts for the benefit of the meetings of the religious Society of Friends." Provided that nothing in this provision or in said chapter one hundred and eighty-four, shall authorize the vesting of the title of property appropriated or dedicated to religious worship and belonging to the Society of Friends, in other than lay trustees.

"SEC. 7. This act shall take effect immediately."

This Act we consider to be far the most important which any legislature in our country has passed since the formation of our Government. It relates to a subject which is vital to the civil and religious liberties of this nation. If our Hildebrand and the Council of Baltimore could succeed in carrying into effect, for even a quarter of a century, the Rule adopted by that body in 1849, requiring as a condition to their having a priest furnished to them, that the people of every Roman Catholic congregation shall make over the title-deeds of all their Church-property to the Bishop of the diocese, the amount of property in their hands would be immense. And who can tell to what extent the means thus put in their possession would

be used to affect our political elections—Municipal, State, and National? It was by just such means that the Church of Rome acquired in the Middle Ages such a vast amount of wealth in all countries where her influence predominated. It took much time, and cost much trouble, to undo the mischief in the Protestant countries of Europe,—nor are the civil effects quite obliterated even yet in some of them. Several of the Roman Catholic countries—France, Spain, Sardinia among them,—have been compelled to confiscate, in whole or in part, the vast property which the Roman Church had acquired in them. In Austria, the Despotism which inordinate wealth gave to that Church was too much for even the Despotism of the State! The consequence was, that even in Austria the Hierarchy of that Church were compelled, in the latter part of the last century, to part with a portion of their power, by parting with a portion of the vast property of the Monastic establishments.

Under the head of ecclesiastical property the Roman Catholic Bishops among us seek to get possession not only of Church-edifices, priests-houses, (or parsonages,) and cemeteries, but all monasteries and convents, boys and girls' schools, colleges, and theological seminaries,—in all seven or eight kinds of property. Mr. Putnam's bill, it will be perceived, does not cover the whole ground, but it is a good beginning. We are happy to say that it was ably advocated in both Houses. Senators Brooks and Whitney, both from this city, delivered effective speeches. That of the former was a masterly performance, and ought to have a wide circulation in other States.

We are glad that this bill has passed by so large a majority in both Houses. A minority of 4 in the Senate and 9 in the Assembly must convince Archbishop Hughes that he has but a "Corporal's guard" in the Legislature; and that his influence there is quite insignificant in these days when the people are beginning to get their eyes open to his ambitious and dangerous schemes, as well as to the selfish scrupulous designs of the politicians who support him.

This movement will inaugurate, if we are not mistaken, a new feature in the American Policy. Already the State of Michigan has acted with promptitude and vigor on the subject. Whilst we write, the Legislature of Pennsylvania is discussing it. Massachusetts is prepared for anything that may be necessary. The laws of Delaware and Virginia are even now all that can be desired, we understand. May the day soon come when *all* Church-property in this land shall

be held by trustees, (three or more, all laymen,) appointed by the people, and bound to report to them frequently on the condition and use of the same. We should just as much oppose and denounce the accumulation of Church-property in the hands of the Protestants as in those of the Roman Catholics. Let there be one rule for all, and that such as to render impossible among us a *monied* and irresponsible Hierarchy, Romanist or Protestant.

THE WORK IN FRANCE.

The following letter will be read with interest. It is the latest we have received from our friends in France.

PARIS, Feb. 29th, 1855.

"We are in receipt of your letter dated Feb. 6th, covering a bill for £500; and we must express our feeling of deep thankfulness for the grant your board has voted under difficult circumstances. In this crisis of the world, has the Lord been pleased to try the faith of His children; but He is faithful and He will bring the deliverance out of the very trial. Besides, if the circumstances are serious, and tend to diminish the resources of religious and benevolent societies, they have also some redeeming traits; those troubles of the mind and soul are rather favorable to the work of Evangelization. It is not in vain that the Lord has laid His hand upon us. The epidemic and the war, like two messengers of death, have preached repentance, and prepared the way of the Lord. The audacious undertaking upon which Rome has ventured, by proclaiming a new doctrine, has troubled and discomfited many a soul; and it is to this that we ascribe the marvellous facility which we enjoy in announcing the gospel (we mean a *spiritual facility*) and the spiritual advancement of our work during this year. We are about to prepare our Annual Report, which will contain a full account of our proceedings. We shall here, adduce only a few facts. The following is an illustration of the first, which, under God's blessing, may be produced by political disappointments; it took place in a city famous for its political agitations. Our Evangelist writes as follows:

"Last autumn a gentleman called upon me: he appeared to suffer much. He was not quite a stranger to me: I had heard his name frequently mentioned, and I knew part of his history. From 1848 to 1851, he had acted a prominent part in our political affairs, and he was one of the first victims of the events of December, 1851. After an exile of some time, he had been allowed to come back to his native city, there to end his life;—he was consumptive. He said, that anticipating his approaching death, he

wished me to perform the services of his funeral. 'I have been born in the Catholic religion,' said he, 'but that creed is not mine; as a man of honor I must not let the people believe that I have been reconciled to that Church. But, neither am I a Protestant: I believe in neither of these religions, yet, you may speak very freely to me: my mind is not made up: I believe in God, and am not unwilling to be convinced of the truth of Christianity.' He proceeded to speak of Jesus Christ; but I stopped him, saying, that we were not to begin at that point. Let us speak as if Christ had never existed; then we shall see if we can do without Him. We talked of God, His attributes, the soul, the conscience, and human responsibility. He seemed to be much interested; but fearing lest I should fatigue him, I promised to call upon him another day. In my next visit I brought him some *Lectures on Christianity*. He read them, and said, 'that will not give me faith.' Some time after I gave him the Testament; but he said, 'I cannot believe.' Seeing that he was declining I visited him frequently. One day, I spoke to him with much seriousness about his soul and the Lord Jesus. A few days after, on a Sunday morning, he sent for me. 'I wanted to see you,' said he, 'as I have a confession to make to you. After much reflection, I cannot believe that Jesus Christ is only a man; he must be God. I have come to that persuasion after many struggles; it is not owing to a weakening of my mind; my thoughts are perfectly clear: and I give you leave to proclaim it from your pulpit.' I endeavored to make him understand that the beginning of faith must be completed by a knowledge of Christ as a Saviour. When I took leave, he said that he wished to see some pious members of our church with whom he was acquainted. They called upon him and were glad to see the work which had been accomplished in his soul. Next morning I visited him, and prayed; he wanted to repeat my words, but could not; he was so weak. Anticipating his approaching death, I desired that his family would send for me, at any time, if he wanted to see me. In the night of Tuesday he wished to see me; but as there were only strangers around him, he could not insist on them to come and trouble me. In the morning I heard that he had been called from time. I have mentioned this fact at some length, as it is a striking illustration of the power of truth. Without having known that man, his political passions, his distaste for religion, his sophisticated mind,—one can have no idea of the victory gained by the gospel. God alone can know whether this man had become a Christian; but I know that he confessed himself to have been vanquished by the majesty of Christ, and forced to exclaim; 'Thou art the Son of God.' In performing the funeral service, I reminded his numerous friends of all these things. The police were waiting for us in the street, and accompanied us to the burying ground."

Here are some details concerning secret meetings for worship, in a commune where public preaching has been prohibited. The pastor writes as follows :—

“I think that the police-commissioner begins to be weary of his long and useless journeys. It is seldom that we see him. Perhaps he means to inspire us with a false security; but we are watching. Hitherto has the Lord protected us. On Christmas the police commissioner went to V * * * early in the morning: he waited till one o'clock; pressed by hunger and cold, he returned to M * * *. The congregation was appointed to meet at 2 o'clock in the wood of N * * *. they flocked to the place of meeting. On December 31st, notwithstanding a thick mist, I found my congregation gathered at 11 o'clock at the appointed place; I performed religious service. On January 1st I held a meeting at 3 o'clock: the police commissioner had made his appearance in the morning. On January 7th we performed divine worship in a wood. The commissioner did not appear. On January 14th we performed divine service at 3 o'clock; the commissioner had made his appearance in the forenoon. January 21st, owing to the severe cold and abundant snow, we could not have our meeting in the open air; we met in the school room. Our sentries were cruelly pinched by cold. To-morrow I must perform a funeral ceremony: I hope that the police officer will not come. The snow is falling abundantly.

“On the 16th inst. I went to E * * *, to perform a marriage ceremony. Next morning, in the company of the schoolmaster, I visited the several villages where his pupils reside. I had an ardent wish for instruction. The schoolmaster gives lessons of instruction, not only to children, but to young persons, and to grown people. So long as they remained in popish darkness they had no wish for instruction; but now they have an ardent desire for knowledge. They are anxious to search that word which teaches us our duties to God and men. We visited four or five villages. M. C., the other schoolmaster, visited an equal number, and at nightfall we returned to E * * *. Yet our day-talk was not at an end; we had appointed a meeting for a venerable family that live 2 miles from E * * *. At 7 o'clock we set out for the appointed place. In spite of the snow of to-day, a great number of our friends were in attendance.

“We have received the following application from a missionary station, which we meant to abandon, believing that there was a total want of spiritual life. The inhabitants of N * * * desire the Evangelical Society to send them a schoolmaster to teach their children. There is now some religious movement at that place, and it is likely that a school will be established. In our next letter we will give some account of the work in the Metropolis, which is developing in the most satisfactory manner.

"So far as religious liberty is concerned, we are rather on the advance; no new prosecutions have been carried on. We know that the Emperor has taken much notice of the applications made to him from several quarters. He is convinced that there have been actual persecutions, and is willing to put an end to them. We have addressed a new memorial to his government. We are waiting for an answer. We shall apprize you of the result. Our financial situation is one of great difficulty: our debt amounts to some 10,000 dollars. These figures, though mute, are eloquent enough, and say how much we stand in need of support.

With Christian regards, and much esteem, we remain, dear sir, yours,
very truly. On behalf of the committee, DE PESSENSE.

LEGISLATURE OF MASSACHUSETTS, VERSUS NUNNERIES.

The Legislature of Massachusetts is in advance of all the other legislative bodies of our country. They have resolved that the monastic establishments of Rome in that commonwealth shall be examined by a committee of its own appointment. And they have actually entered upon the work.

We think that it is evident that the Legislature have not had a very clear idea of what should be done. It will not do to confound the ordinary boarding and day schools of the Romanists with their convents and Jesuit Colleges. The two things are totally different. There is no need of legislative inquiry into such schools and colleges as are open to the public from their very nature and mode of management. But with convents, surrounded by high walls, whose inmates are not pupils, but members, or novices, of an order founded on the principle of celibacy and of seclusion from the world for life; the case is far otherwise. It is notorious that both in this country, and in papal countries all the world over, there are persons in such establishments who desire to quit them, from disgust at what they find to be a most unsatisfactory mode of life, or from bad treatment, and yet are not allowed to go. Miss Read, in her book, testifies to this fact in relation to the convent at Charlestown, Mass. which the mob destroyed some twenty years ago and more. This state of things ought not to be allowed. All such institutions ought to be subject to occasional and even frequent inspection by a competent committee, appointed by a proper tribunal, to ascertain whether there be any persons kept there contrary to their wishes. It is a positive duty which the civil government owes to the meanest and humblest of its

subjects, to protect them in the enjoyment of that personal liberty which the laws grant them. No parent even, has a right to confine in his house, a son or daughter who has arrived at age; the law does not allow it in any of these States. And certainly no convent or monastery should be permitted to compel any of its inmates to remain within its walls one hour longer than they desire to stay.

The same thing holds good of all *colleges* established on the principle of *seclusion*. Indeed we do not think that there should be a college in which young men should be compelled to stay, if they have arrived at their majority, whatever the wishes of their parents may be. Nor should a college be chartered by any State, in which the students shall not be free to attend such religious services as they or their parents conscientiously prefer. There should be no "*close*" colleges in this land; and if any have been allowed, they ought certainly to be visited by a proper authority, and their discipline and condition examined, in order that the rights of no one shall be infringed.

But our Massachusetts friends have committed a great mistake in sending a "committee of inquiry" to mere schools: a thing never to be done, unless public rumor should demand it. They also sent too *large* a committee; one which we are sorry to say, was composed of men who were far from being as discreet as those should be who go on so delicate an errand. The Romanists have made a great ado about the affair, and they find Protestant editors enough whom they can employ to aggravate the matter by their violent and even insulting remarks and comments.

A LETTER FROM SWEDEN.

Stockholm, the 16th Feb. 1855.

Rev. Dr. Baird, New-York.

DEAR SIR,—Again some months have elapsed since my last letter. During that time all has been going on in my field of labor in a uniform sameness, as it would appear to those who merely look on the surface of things, but thanks be to God, I can record many a delightful instance of the power of the Word of God. Among my present hearers are the members of a family which four months ago was living a very worldly life. The eldest daughter, aged nineteen, was seriously awakened to the emptiness of that life. She has been a missionary in her family, and now, a sister and a bro-

ther, both younger than herself as well as her parents, are her constant companions when she comes to my lectures. This is a very interesting case, and is remarkable, because the family are of those to whom the words of our Lord, in Mark x. 23-27, are applicable. They have in truth left all their former gay pleasures, and are now only intent on employing their time and their means to the glory of God. Such instances, praised be the Lord, are not so rare now as formerly; we see and hear so much every day that we can but wonder and extol His transforming power. This country is specially blessed at present. But to return to my sphere, I can also tell you with much thankfulness that my periodical the *Pietist* is more and more spread. The newspaper called the *Aftonblad*, which is considered the most popular in the country, has a little more than 4,000 subscribers. Of the *Pietist* I have been obliged to print 7,000 this month to supply all demands. No one would have dreamed of such a possibility twenty years ago.

Mr. Ahnfelt is going on much in the same way, holding meetings, traveling about, now accused by one person in office, now by another, but somehow the Lord holds His hand over him and he is never silenced. Next month he is expected to come up here.

With the exception of a few instances, in which it seems as if persecution redoubled her efforts before the last struggle, we may almost say that we have religious liberty here, all but the name. During the last year some Baptists have been imprisoned and suffered the punishment of living on bread and water for a fortnight. This is a crying fact, but I almost think it is the only one. In words, however, and threats, much is done, and all the States of the Diet united in proposing to the king that a law should be enacted which laid heavy penalties on those who received the sacrament from any one but a clergyman, and more severe still on the layman who would venture to administer it. The thing however is done in many places every Sunday, and the king has not as yet decided on making it a law or not. A petition is to be sent to him praying him to refrain from confirming it.

You see how precarious our position is. If we look to *facts* we cannot say that in Stockholm at present there is any persecution, but this, next to the providence of God, we may ascribe to many causes, which however may be easily removed, and then we may be exposed to it to any extent, as present security is not grounded on law, but rather on the private character of individuals in authority.

The spread of the Word of God is going on rapidly, indeed so rapidly that Bibles cannot be printed fast enough, and the sale of tracts and good books is astonishing for so thinly populated and poor a country as Sweden. Colporteurs are seen going about in all directions. They do not always re-

ceive the best treatment, but they persevere, and receive wonderful assistance from above. One of them shortly ago had two churches belonging to the establishment, opened for him to speak in, and hundreds crowded to hear him. Another came traveling on his way from one station to another, he saw a church open, went in, nobody was there. They had left it open to be aired after a funeral. He laid "Come to Jesus" on the altar, a good little tract called "a drop out of the rock Christ," on the reader's desk, and some little tract in each pew. Who knows how the Lord will bless these stray seeds thrown out in his name. Large flourishing Sunday schools are going on in many places, and new ones are commenced daily. Here in Stockholm more and more persons set their hand to this work.

Another field of labor which has lately been opened is the visiting of prisons. Hitherto none but ladies have applied to be permitted to visit them. Three of these have a sort of Sunday school at the Female House of Correction, and some more are allowed to go to the prisoners in the cells. Of course only to the females. This permission has been granted by the king, always however subjecting the males to the will of the different authorities under whose control the prisons are placed. Here much opposition was of course expected, but it was the will of God that it should not take place, and all opposition vanished as vapor. The prisoners are attentive, and seem to be pleased. It is to be hoped that in connection with this effort to make the will of God known to these poor fallen fellow-creatures, others will rise to try if possible to assist them when they leave the prison, after having gone through their punishment, and help to support the first feeble steps they take on coming out again into the trying circumstances in which they are generally placed. A Magdalen Institution was formed here some years ago, and the lady who is at the head of it persists in her work, hard as it is, and very often rewarded with ill success. Many other traits I could give you of Christian life in Sweden, but you see them mentioned now and then in Evangelical Christendom. These are particulars, but you want a more general view of the state of the country in regard to religion, politics, and education; the *last* too, as far as they are connected with the *former*. Much fear is entertained that we shall necessarily be involved in a war, which to Sweden, will, as far as we can see, be very injurious. How it will affect the internal state of the country it is difficult to guess. We must recommend ourselves to the prayers of our christian friends. They will certainly be wanted, for a war will entail on Sweden many evils; and as far as we can see, much retard the progress of religious and social improvement. May we, however, be enabled to leave all that concerns us in the hands for our blessed Lord, praying that He will support and assist us and lead us step by step. The words of Newton may be very applicable here:

"His love in time past
Forbids us to think
He'll leave us at last
In trouble to sink.

"Each sweet Ebenezer
We have in review
Confirms his good pleasure
To bring us quite through "

He has shown us so much mercy, and is doing such wonderful things among us, that we ought to be ashamed of any feeling of distrust or anxiety. He who controls the thoughts of rulers, and without whose permission no army can march a step, He will hold His hand over His young plantation here.

The feeling of brotherhood with the Christians of other countries begins to show itself more and more. The love evinced towards Swedish believers by brethren in America, England, France and Switzerland, is very refreshing, and has considerable influence on the state of things here. There is much question of who shall go to the Christian Conference of believers at Paris this summer. The Swedish Branch of the Evangelical Alliance has chosen two representatives, Doctor Bergman the well known correspondent of Dr. Steane, whose letters you often see in "Evangelical Christendom," and Captain Berger, who is one of those most interested in the cause of the Alliance. There is a question of others going of their own accord, but they have not quite decided.

But, Dear Sir, I have detained you too long. You will pardon me I hope. I only add my expressions of gratitude for your continued good will towards us, shown in such generous assistance as you afford us, to enable us to preach the gospel of our Lord and Saviour Jesus Christ.

In his love I remain, Dear Sir,

Your humble brother,

C. O. ROSENIUS.

MOVEMENTS OF ROME.

Abroad, Rome seems to have her hands full in regard to the kingdom of Sardinia. The Parliament has voted to abolish the monastic establishments. It is supposed that his Holiness will now proceed to issue a bull of excommunication against the king and Parliament; but it will be of little avail, save to widen the breach between that kingdom and the Holy See. Times have gone by when bulls of this sort could have any influence. But what a dangerous example Sar-

nia is setting to the rest of Italy! It is not astonishing that the Pope is concerned about the matter.

The "authoritative decision" on behalf of his Holiness, of the dogma of the "Immaculate Conception" of the Virgin Mary does not seem to give satisfaction to the entire body of the "faithful" even in Italy; the case is still worse in France! This is not to be wondered at, for it is hard to conceive of any thing more ridiculous than the action of the "weak old man at Rome" who claims to sit in Peter's chair, in this business. What a comedy the whole affair has been!

In this country the "legates" of the Pope have no easy times of it. Those whom he summoned to Rome to the great assembly of Bishops and other ecclesiastics on the Immaculate Conception question, have all returned. The last to get back was Bishop Timon of Buffalo. He arrived a few days after Archbishop Hughes. He came too late, for Senator Putnam's bill (the Senator is from Buffalo too) had passed the Senate, and was just about to pass the House in the Legislature of New-York. The same was the state of things when Archbishop Hughes arrived. That gentleman at once saw the danger, and lost no time in addressing a long letter to the editor of the *Freeman's Journal* against the bill. But all was in vain. As we have stated elsewhere, the majority in favor of it in both houses was immense—greater than any one had dared to hope for. The Archbishop in the letter referred to employs a defiant air, and intimates plainly, that the Bishops after all, have the churches or congregations of their dioceses in their hands, *for they can refuse to send them priests!* Certainly they can, but Mr. Putnam's bill puts it out of their power to accumulate vast amounts of "ecclesiastical property" in their hands. This is what the bill aims at. If they should refuse to give recusant churches priests to minister at their altars, that is their affair. We doubt whether they will play that game very long, especially if they should see that it will be likely to cost them the loss of some of their congregations,—as will containly be the case sooner or later.

Archbishop Hughes has had a brief but sharp controversy with Mr. W. B. Contoux, one of the principal men in the church of St. Louis, at Buffalo, whose case has made so much noise, and which has been the primary cause of the action of the Legislature on the subject of "Church-Tenure." His Grace has written a third letter to the editor of the *Courier and Enquirer*, the principal object of which

is to ridicule Senator Brooks for his able and very important speech. We must say that there has been a good deal in the tone and language of these three letters which convinces us that the *manners* of his eminence have not been at all improved by his recent visit to Rome. We will add that this indefatigable prelate preached and published a long sermon a few days after his return, in which he defends the action of his Holiness in the "Immaculate Conception" affair. In our humble judgment the Archbishop would have consulted better for his reputation as a theologian and a man of sense, if he had neither preached nor published that discourse.

There has been trouble at Savannah between the Roman Catholic Church there, and their "ordinary," the bishop—all about "church property," we believe. At Oxford also, a village in the interior of the State of New-York, there has been a *row* in a Roman Catholic Church, occasioned by the priest, called Father Callon, ordering a Roman Catholic who had been recently married by a Protestant minister, out of the church as soon as he had made his appearance at a public service. The order was obeyed, and a riot occurred at the door, which was afterwards renewed at a tavern hard by, between the Protestants and Catholics. The police interfered and arrested both Father Callon and many others, who were liberated the next day, upon giving bail in the sum of \$1,000 to keep the peace. The affair will be settled by a civil tribunal.

The trustees of the St. Louis Church, at Buffalo, have written a very spirited answer to the Jesuitical letter of Bishop Timon, to which we have referred in our preceding remarks. Laymen as they are, and foreigners for the most part, they seem to be able to comprehend the sophistries of Archbishop Hughes and Bishop Timon, as well as the nature of our free institutions and the duties which the constitution and laws of this country impose on all our citizens.

Poor Mr. Chandler! It turns out just as we apprehended it would, that the defence which the Hon. Joseph R. Chandler, of Philadelphia, made of Rome, and the Romish Church in Congress last winter, is utterly repudiated by her old and long-established organs, and among them the *Tablet*, the great Romish Journal of Ireland. It is amusing to see with what an amount of *Irish politeness*, not to say *blarney*, the editor of that paper utterly denies the positions of Mr. Chandler and his friends, Bishop England, Archbishop Hughes, etc. The *Tablet* as-

serts that Rome *does* claim the right to interfere in the political affairs of nations. So we have always believed.

VIEW OF PUBLIC AFFAIRS.

The public mind has become agitated again in respect to Cuba, owing to a report that our Government has given such orders to Commodore McCauley, who is appointed to command the Gulf Squadron, as may lead to collision with the government of Spain. The Spanish cruisers have repeatedly, and in the most unnecessary and provoking manner of late, fired over, and even into, American Ships and Steamers in the neighborhood of Cuba. It was certainly high time that this should be made to cease. Still, we are slow to believe that anything serious will grow out of this affair. The presence of a sufficient American fleet in the ports of Cuba, or in its vicinity, would put an end to such vexations.

The happy influence of the "Reciprocity Treaty" between the United States and Great Britain is beginning to be felt along our northern frontier, in the rapidly increasing trade with Canada, and the large importation of flour and wheat from the Canadian Provinces.

The death of Nicholas, Emperor of Russia, on the 2nd day of March, produced a great sensation. His oldest son, under the name of Alexander II. immediately took the throne. He is now 37 years of age, and is well qualified to govern that great empire. Very favorable expectations have long been entertained of his government by many of the best men in Russia. He is an amiable and well-educated man, and understands the wants of Russia. All his addresses and proclamations have evinced a determination to maintain, in general, the policy of his predecessors—Peter, Catharine, Alexander and Nicholas. Nevertheless, it is believed that he is favorable to peace—a boon which we are inclined to believe will be very acceptable on all hands. Certainly Austria must wish that the war should cease; nor can England and Turkey desire to see it protracted. It is otherwise with the Emperor of France; but it is probable that even he will yield to the wishes of England and the other powers. At the last advices, (to the date of March 31st,) the negociation for peace at Vienna, had gone on as far as the third proposition of the series, which had been accepted by all the governments concerned, as the basis of negociation. The first two related to the Protectorate of the

Trans-Danubian Principalities of Wallachia and Moldavia, and the navigation of the Danube. Russia has agreed that the Protectorate of those Principalities shall belong to *all* the great Christian nations—Austria, France, Russia, England, and Prussia too, we suppose—jointly. As to the navigation of the Danube, it was agreed that it shall not be impeded hereafter by the Russian military posts at the northern or main entrance, which forms a part of the southern boundary of Russia.

The first two propositions being disposed of, the Congress or Conference, which is composed of two commissioners from each country, (Russia, Turkey, Austria, England and France, with the exception of the last named, and she was soon to be represented by M. Drouyn de L'Huys, the minister of foreign affairs, as well as by M. Bourqueney, the ambassador at Vienna)—advanced to the third topic, the substance of which is that the power of Russia in the Black Sea should be greatly diminished—by the dismantlement of Sebastopol, and the destruction of her fleet. At this point the Conference encountered great difficulties—difficulties which may prove insurmountable, though we hope not. The Allies, conscious of the absurdity of demanding the destruction of the fortifications of Sebastopol, a place which they have not been able to take, and are not likely to take, have consented to give up that point, and only insist upon the destruction of the Russian fleet in the Black Sea.

After the third point had been discussed for some time, it was agreed to pass on to the fourth and last proposition—the Protectorate of the Christians in the entire Turkish Empire—whilst waiting for further instructions from their respective governments. We apprehend that there will be no great difficulty in relation to the fourth subject. Russia will agree, we are inclined to believe, to a joint-protectorate of all the great Christian powers in this case also. All things considered, this will be best.

And what a change in the public sentiment of Christendom this will demonstrate! After the overthrow of the Eastern Empire, France was for a long time the only Christian nation that lifted a finger to protect Christians in the Moslem dominions, and she cared only for the Latin or Roman Catholic Christians that visited Palestine, or resided in or near the Holy Land. Occasionally the emperors of Germany, or rather these gentlemen in their capacity of kings of Hungary, did something of the same sort. At a far later day Russia began to

care for the Christians of the Greek Church in Russia. And within a few years, England and Prussia have begun to care for the Protestants in Turkey, both foreigners and native converts, the latter chiefly from among the Armenians. And now all the great Christian nations are, in the wonderful ways of Providence, compelled to undertake the Protectorate of the entire Christian population of the Turkish empire, which we suppose not to be less than 16,000,000. How wonderful all this is! And how clearly it is preparatory to that tremendous event, which is not far off—the down-fall of that empire, and with it the down-fall of Mohammedan domination in the earth; for when the Turkish empire shall have been overthrown, there will remain but little else of Mohammedan power—Persia and Bokhara are but of little account.

As to the third proposition before the Vienna Conference, it will be found to be a difficult one. Still we trust that it will be satisfactorily arranged, either by an agreement that Russia shall have only a fleet of a certain size, or that the allies shall maintain just as large a one as she, with Sinope, a town on the south coast of the Black Sea, as a strongly fortified Port, to counterbalance Sebastapol. Probably, too, the Black Sea will be declared an “open sea,” which it has not hitherto been in any proper sense of the term. Whatever may be done, it is manifest that Turkey will have but little voice or influence in the case. How wonderfully fallen from what she was in the days of her Solymans, her Amuraths, her Bejazets, her Mohammeds, her Selims, and her Mustaphas! Her days are numbered, and her end draws nigh. Her destruction will come, not from the hands of Russia, but from the hands of the long oppressed millions of the Christian population in her bosom, whom God would not allow her to destroy, but has kept them for the purpose—after He shall have punished them for their sins and their departure from the true Gospel—of employing them as instruments for destroying His and their enemies.

The Emperor and Empress of France are going over to England to make a visit to the Queen. This visit it is to be hoped will be a substitute for that to the Constantinople and the Crimea, which has been so much talked of. At Paris great preparations are going forward for the opening in May of the “Grand Exhibition” in the Champs Elysées. It will be a splendid affair, for the French know how to do such things.

MISCELLANEOUS.

THE YEARS.

The years roll on, the years roll on,
 And shadows now stretch o'er the lawn,
 Whereon the sunlight fell at morn—
 The morn of mortal life;
 And dusky hours to me have come;
 Life's landscape now looks drear and dumb,
 And quenched the light, and ceased the hum,
 With which my way was rife.

I now look backward on the path
 Whereon I've walked 'mid wrong and wrath;
 I look, and see how much it hath
 Of bitterness to tell.
 But life's hard lesson must be learned—
 By goading care is wisdom earned;
 Then upward let the eye be turned,
 And all earth's scenes are well!

On roll the years, the swift, still years;
 And as they pass, how feeling sears!
 How drieth up the fount of tears!
 Emotion's fires grow dim;
 This pulse of life not long can last,
 And as the years go hurrying past,
 The blooms of life are earthward cast,
 And withered heart and limb.

The years, the years sublimely roll,
 Unfurling, like a lettered scroll!
 Look on, and garner in thy soul
 The treasures of their love.
 It is God's writing there we see;
 Oh, read with deep intensity!
 Its truth shall with thy spirit be
 When years shall roll no more.

TOCAT, AND THE GRAVE OF HENRY MARTYN.

The following is an extract of a letter from Mrs. Van Lennep to one of her family friends, dated Tocat, November 14, 1854.

"It is true this situation is an isolated one; but a little flock of God's people are here, and we feel, too, that the spot is as it were *consecrated*. We *know* that many prayers must have been uttered for the salvation of Tocat, the last earthly resting place of that beloved disciple, Martyn. You conjectured rightly, that one of our first excursions would be to the burial-ground where lie his mortal remains. It is at some little distance from our house, up a hill side; and on account of illness, I had been prevented from visiting it until accompanied by our new associates and missionary visitors. It had been reported to us that since the last missionary visited Tocat the stone had disappeared;—for some time it had not been seen. It was supposed, as often happens in these countries, that the grave-stone had been kidnapped for building purposes, in which case we should have little hope of identifying the spot where that "man of God" was laid forty-two years ago. We went forth, therefore, as on a sad and doubtful errand.

"As we wound our way up the hill, and left our horses under one of the *two* trees which alone shade the bleak hill-side, a company of boys, women and children, gathered wonderingly around to see *what we were*, and what our business could be thereabouts. Fortunately we met the sexton of the Armenian church, close by, who offered to point out the locality, and insisted that the stone *was there*. Two men, for the sake of a *baksheesh*, which we readily offered, began vigorously digging away upon the spot indicated by

the sexton. They dug down some distance, but to no purpose, and we began to despair of finding the object of our search. Presently, however, on one side of the excavation the corner of a stone was struck, and beginning again from the surface in another direction, throwing off soil to the depth of a foot or more, with grass and weeds thickly overgrown, the flat white grave stone was gradually laid open, and to our great joy we were soon brushing away the earth and reading the distinct inscription. You may imagine our emotions better than I can describe them. I did not come away without gathering some of the withered weeds which had been growing out of the soil that concealed the grave stone. These I have pressed for absent friends.

"Last Sabbath, November 12, for the first time, we worshipped in our chapel. Old Hundred was the first tune which its walls re-echoed, and more than one present wept tears of joy. (I could not help it.) Would you not like to have been present, dear ——? and would you not have thought with us, that perchance the spirit of that missionary martyr who here, in his early prime, fell by the way, might be hovering near and rejoicing with us at the opening of a temple in which to worship the living God, and publish salvation to these perishing multitudes?

IMMIGRATION OF THE PAST YEAR.

According to the Annual Report of the State Department, transmitted, last session, to the House of Representatives, the following is the number of the passengers who arrived in the United States by sea, from foreign countries, in the year 1854:

ARRIVAL OF PASSENGERS.

Maine	6,109	North Carolina	7
New Hampshire	13	South Carolina	1,133
Massachusetts	27,765	Florida	242
Rhode Island	94	Alabama	191
New-York	327,976	Louisiana	51,169
Pennsylvania	15,032	Texas	3,058
Maryland	13,154	California	14,487
Virginia	44		
		Total	460,474

Of the above arrivals 284,887 were males, and 175,587 were females.

The following table exhibits the countries in which the foreigners above enumerated were born:

England	48,901	Wales	816
Ireland	101,606	Great Britain	4,325
Scotland	4,605	British America	6,891

France	13,317	Sardinia	219
Spain	1,433	Sicily	60
Portugal	72	Greece	1
Italy	984	Turkey	7
Germany	206,054	Poland	208
Switzerland	7,953	West Indies	1,036
Prussia	8,955	Western Islands	254
Holland	1,534	China	13,100
Belgium	266	Mexico	446
Denmark	691	Other countries	240
Norway	235	Not stated	328
Sweden	3,296		
		Total	460,474

The trades and occupations of these immigrants are stated as follows:

Merchants	15,173	Physicians	237
Mechanics	31,470	Clergymen	139
Mariners	1,260	Servants (females)	3,310
Miners	2,155	Other occupations	2,591
Farmers	87,188	Not stated	234,396
Laborers	82,420		
Lawyers	135	Total	460,474

The whole number of arrivals, from Sept. 30, 1843, to Dec. 31, 1854, is stated at 3,174,395.

NOTICES OF BOOKS.

TRAVELS IN EUROPE AND THE EAST; By Samuel Irenæus Prime. 2 vols. 12mo. New-York, Harper & Brothers.

Mr. Prime went to Europe with an observant and well-furnished mind, familiar for years with the history and condition of the countries he was about to visit. His graphic letters in the New-York Observer led us to anticipate and desire such a production as that now given to the public. Rapidly delineating the scenery along his route, in lively and spirited sketches, Irenæus is always readable, never tedious, and generally reliable and instructive. These well-printed volumes are abundantly illustrated with good wood cuts.

THE LITERARY LIFE AND CORRESPONDENCE OF THE COUNTESS OF BLESSINGTON. 2 vols. 12mo. Harper & Brothers.

The record of a career of fashionable frivolity, like Lady Blessington's, can be interesting only from its associations; and in this lies the merit of this work. A host of the literary celebrities of London were gathered around this fair personage; whose beauty and grace, much more than any high intellectual endowments, gave her the distinction of a leader in society of that nature. In her Memoir these eminent characters are brought under review; and many curious particulars respecting them are stated. The biographer's part is ably done: yet it conveys an unavoidable impression of the heart-

lessness and deception of a life mis-spent amidst the glare of worldly amusement and ambition.

THE STORY OF THE PEASANT BOY PHILOSOPHER: By Henry Mayhew, New-York, Harper & Brothers.

What a storehouse of wise things Mr. Mayhew has exhausted to enrich the minds of the young readers of this entertaining story; cheating them into the leaping of a great many hard "facts" which are generally crammed down their reluctant throats in compact and solid doses. We commend this book to all parents and teachers of the anti-"Gradgrind" school; and we hope to see more such attempts to sugar-coat the bitter pill of knowledge.

THE PHYSICAL GEOGRAPHY OF THE SEA. By M. F. Maury, L. L. D.—New-York, Harper & Brothers.

Lieut. Maury's contributions to scientific knowledge have already signalized him as one of the most eminent of our *savans*; and on the particular subject of the atmospheric and oceanic currents, he has reached higher results, theoretical and practical, than any other living man. The assembling of a multitude of facts respecting the physical geography of the Sea, which, so far as known at all, were before scattered through many authorities, and collectively known to but few, is the chief value of the present work. Its interest will not be confined to the learned, but will commend it to all intelligent and inquiring readers.

ASHTON COTTAGE, OR THE TRUE FAITH;—

Is the title of a "Sunday Tale" for children; published by the Messrs. Carter; an edifying and interesting exhibition of the principles of a Godly life, applied to youthful experience.

PHILIP COLVILLE: a Covenanters' Story; by Grace Kennedy; same publishers.

It need only be said of this little book, that it comes from the pen that wrote "Anna Ross," "Father Clement," and not a few other books which are dear to young and old.

STRAY ARROWS; by the Rev. Theo. L. Cuyler: the popular and eloquent minister of the Market-street church, New-York. This is a new edition, enlarged, of a little book issued some years since by the Messrs. Carters, and containing a number of instructive articles on religious topics.

THE SELECT WORKS OF THE REV. THOMAS WATSON, comprising his celebrated **BODY OF DIVINITY.** New-York: R. Carter & Brothers.

The re-publication of this valuable standard of old English Theology, Watson's Body of Divinity, is an essential service rendered to the cause of sacred learning in our country. It has always been in high esteem as an able and purely evangelical system of doctrine, based upon the Shorter Catechism of the Westminster Assembly. With the Sermons and Treatises appended, it forms a large octavo volume of 770 pages.

RICH AND POOR; and other Tracts for the Times. By the Rev. J. C. Ryle.—R. Carter & Brothers.

A style of great energy and earnestness, and a method of plain and faithful dealing, peculiar to himself, have given great effect to Mr. Ryle's widely circulated Tracts. Their usefulness has been remarkable, and will doubtless, prove permanent. This is a collection of some of the later of these writings; they will be read with interest and profit.

THE RICH KINSMAN; the history of Ruth, the Moabitess. By Stephen H. Tyng, D. D.—New-York, R. Carter & Brothers.

Everything from Dr. Tyng's pen carries the warmth of a fervent piety with it; but the excellence of the present production is undoubtedly marred by an attempt to spiritualize all the details of the simple and touching story of Ruth, which is realized in a manner certainly very remarkable. Such a treatment of the sacred record may be ingenious; whether it be wise and reverential, admits of question.

HOPE CAMPBELL; or, Know Thyself. By Cousin Kate.—New-York: A. Randolph, 683 Broadway.

This is a book of no ordinary value. The defect of character which it points out is no uncommon one; yet we have not seen it elsewhere made the subject of so clear and forcible a delineation. The important distinction is here shown between that true and commendable spirit of self-knowledge which is based in humility, and leads to active endeavor of self-improvement; and that "self-study which consists in drawing imaginary pictures of one's own character," and "contorting the most common events of life to suit the dignity of the imaginary hero" thus formed in the mind. We deem this a most useful book, and cordially recommend its perusal.

PLAIN WORDS TO A YOUNG COMMUNICANT; by James W. Alexander, D. D.

This little treatise on the duties of those who are uniting with the Church in early years, has been found a most profitable assistant to many, and should be in the hands of all who belong to the class whom it addresses. Indeed, to all who contemplate participation in sealing ordinances, these wholesome instructions of an experienced pastor will be very welcome.

THE FOUNTAIN OF LIVING WATERS; by Theodore Irving, L. L. D.—New-York, A. Randolph.

A little book of religious exhortation, addressed to persons who are conscious of spiritual want.

WORK: or Plenty to Do and How to Do It. By Margaret Maria Brewster. First and Second Series.—New-York. A. Randolph.

Very valuable are the hints offered in these little volumes to different classes of individuals in society, on the various duties of common life which lie before them, so generally unnoticed, yet so productive of good when earnestly and faithfully performed.

HARPER'S MAGAZINE for April contains a due proportion of very instructive articles, such as are calculated greatly to elevate the tone of this most popular of Monthlies. The contributions on the "Catacombs of Rome," and on "The Darien Expedition," are particularly valuable.

STANHOPE BURLEIGH; THE JESUITS IN OUR HOMES; By Helen Dhu.

This is confessedly a novel, and under fictitious names portrays in burning colors the infamous principles and nefarious schemes of the Hierarchy of Rome; *intra et extra muros nostros*, as well as the base subserviency and vile truckling which some of our demagogues are believed to be justly chargeable with. The book is the production of a vigorous pen: and though it contains things which we cannot approve of, we must say that we are not sorry to hear that it is in great demand.

The great sale of this work, and of Dr. Edward Beecher's PAPAL CONSPIRACY, Rev. Rufus W. Clark's ROMANISM IN AMERICA, and the illustrated edition of Gavan's MASTER-KEY OF POPEERY, under the title of THE GREAT RED DRAGON, shows how the current of feeling sets in this nation in these days

THE MAILS: OUR COMPLAINTS.

Never since this Government was founded, we believe, has there been so much mismanagement of the Mail service of the Country as at this moment. Ever since the present Post-Master General came into office the state of things has grown worse and worse. We speak advisedly when we say, that we have reason to believe that this Society has lost several hundred dollars during *the last year*, through the dishonesty or negligence of Post-masters and other mail agents.

We hear similar complaints from all quarters. Something like this was feared when Mr. Campbell was appointed. It was anticipated that he would fill at least the petty Post-office with foreigners, most of them Romanists, and many of them wholly incompetent. Must this state of things be endured two long years more? We subjoin a statement respecting a letter which has just been received. It is this: "Mr. Barrow's letter from Iowa city, dated January 24th, with some 80 names for the Magazine, and post-marked January 26th, only reached this office to-day, (April 9th;) we have despatched the Magazine from January, 1855, to the subscribers."

P. S. We have to repeat the request which we made some time since, that those who have any money to send to this Society, would employ checks or drafts, if this can possibly be; and if they must send money, (Bank Notes,) to address their letters to the officers of the Society, simply by name, with the number of the building in which the Society's office is located: above all, let them never write the word "Treasurer" on their letters. We deplore to say, that not a week passes without bringing to light new cases of the abstraction of our letters from the mail.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF MARCH TO THE 1st OF APRIL, 1855.

MAINE.

Dennysville, Peter E. Vose, Esq.	\$ 5 00
Canaan, Eliza Fogg,	3 00
Portland, Alma Cross,	1 00
High-st. Circle of Portland, per Asa Cummings, to make Mrs. Judith Carter, Mrs. Franklin Tinkham, Samuel N. Beale, and Dea. Sewall C. Chase, L. Ms.	126 00

NEW HAMPSHIRE.

Nashua, Dea. Jas. Hartshorn,	\$ 5 00
Henniker, Cong. Ch. \$5 in full for L. M. for Dea. J. Child; add. \$5 to Dea. Pillsbury, L. M.; \$13 towards making Dr. N. Sanborn, L. M.	23 00
Tamworth, Rev. John H. Merrill and Wife,	

and few friends,	\$ 5 00
New Boston, Presb. Ch. & Society by Sum-	
ner L. Christy,	20 21
Mrs. S. L. Christy,	2 00
Troy, Rev. Luther Townsend, add. for Mrs.	
Laura M. Townsend's L. M.	10 00
Derry, 1st Ch. in full to make Rev. Joshua	
W. Wellman, L. M.	15 22
Nelson, Nehemiah Rand,	5 00
Mrs. Lydia Melville,	3 00
Miss Mary J. Melville,	2 00
Salem, Rev. Wm. Page,	2 00
Templeton, Dea. N. Colburn,	2 00
Nathan Wheeler,	3 00

VERMONT.

Burlington, N. Y. Clark,	2 00
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MASSACHUSETTS.

Bradford, B. E. Lovejoy,	3 00
East Falmouth, Benj. Hatch, Dec. 1854,	5 00
Framingham, A Friend,	25
Ashland, Cong. Ch. in full to make John A.	
Whitney, L. M.	5 00
Chelsea, Broadway Ch. to make Azel Ames	
L. M.	32 94
Newton Centre, Cong. Ch. to make James	
F. C. Hyde, L. M.	32 84
Springfield, Fourth Cong. Ch. to make Sam-	
uel C. Rockwood, L. M.	30 00
South Ch. Monthly Concert, to make	
A. S. McLean, M. D. a L. M.	36 17
Pyncheon-st. Meth. Epis. Ch.	14 00
Hopkinton, Union Meeting,	4 00
Saxtonville, Edward's Ch.	21 35
Marlboro, Union Ch. in part, to make John	
E. Curtis, L. M.	20 00
Monson, Cyrus W. Holmes, Jr. in full for L. M.	10 00
Great Barrington, in part to make Rev. Geo.	
Kerr, L. M.	14 87
Pittsfield, First Cong. Ch.	49 53
So. Ch. Rev. S. Harris, \$5; Rev. Dr.	
Humphreys, \$3	8 00
Barnardstown, balance,	25
Williamstown, 1st Cong. Ch. to make Henry	
L. Sabin, M. D. and Dea James Smedley	
L. M.'s	65 25
Williams College, Sophomore Class,	
to make Professor John Tatlock, L. M.	
\$30; Freshman Class, to make Professor	
Isaac Newton Lincoln, L. M. \$30.	60 00
Lee, Cong. Ch. Eli Bradley, to make himself	
L. M. \$30; Wm. J. Bartlett, in part to	
make himself L. M. \$10; Others, \$76 50c.	116 50
Lawrence, A member of the Lawrence-st.	
Ch. a gold watch, sold for	100 00
East Boston, Maverich Ch. to make Thos.	
D. Demond, L. M.	32 43
Boston, Society for Italian Evangelization,	
Pine-st. Ch.	34 84
Shawmut Church, to make Ira Green-	
wood, L. M.	69 00
Mount Vernon Ch. Rev. E. N. Kirk,	
\$100; Edward S. Tobey, L. M. \$30; others,	
\$241,	371 00
Essex-st. Ch.	137 72
Bowdoin-st. Ch. James L. Beebe, L.	
M. \$30; Others, \$139 77c.	169 77
Central Ch. in part,	80 71
Old South Ch.	104 49
Park-st. Ch. Edwin Lamson, to make	
Mrs. Edwin Lamson, L. M. \$30; Others,	
\$164 45c	194 45
Phillips' Ch. in part,	57 00
Ludlow, Cong. Ch.	21 67

CONNECTICUT.

Middleton, M. E. Ch.	4 00
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Durham Centre, M. E. Ch.	\$ 8 00
2d Cong. Ch.	7 80
Durham, 1st Cong. Ch.	8 20
Bridgeport, B. Peck,	3 00
Lisbon, 1st Ch. and Congregation, through	
Elisha P. Potter,	30 00
Berlin, Mrs. Almira Barnes,	4 00
Hartford, John Beach,	20 00
George S. Beach,	5 00
Alfred M. Beach,	2 00
Middletown, Mrs. Comfort Starr,	5 00
South Britain, Le Roy Mitchell,	10 00
Deep River, Cong. Ladies Sewing Society,	25 00
Woodbridge, W. L. Curtiss' Family,	3 00
Waterbury, M. E. Ch.	8 47
Stratford, L. Beers,	1 00
Joseph Wilcox,	1 00
Mrs. Elizabeth Janes,	50
A few friends,	50
Groton, Ch. and Congregation, by Rev. Geo.	
H. Woodward,	7 00
Ellsworth, Cong. Ch. Rev. P. B. Perry,	10 00
North Branford, James F. Lindsley, Esq. in	
full for L. M.	10 00
Birmingham, Cong. Society,	39 65
Orange, Cong. Society,	18 00
Norwich, Mrs. William Williams,	10 00
Torrington, Cong. Soc. should be in Dec. No.	
Winchester Centre, A friend,	2 00
Deep River, Female Mite Society,	9 00

NEW-YORK.

Winfield, Rev. P. S. Pratt,	1 00
N. Y. City, Houston Presb. Ch.	47 02
North White Creek, Ahira Eldredge,	3 00
Brooklyn, "P."	1 00
N. Y. City, Mrs. Cargill,	50
Carlisle, James Boughton,	5 00
Cutchogue, Presb. Ch. Rev. James Sin-	
clair,	16 00
Maine, Monthly Concert of Cong. Ch. per	
W. C. Boyce,	5 09
N. Y. City, Refd. Dutch Ch. Dr. De Witt,	135 47
Jamestown, Presb. Ch.	8 50
Schenectady, P. Riley Toll,	10 00
Troy, 1st Presb. Ch. thro. B. Hatch, Treas.	75 00
Mrs. J. Willard,	2 00
Clarence Willard,	1 00
Poughkeepsie, R. D. Ch. Rev. A. M. Mann,	36 00
Schoharie, C. Snyder,	2 00
Marbletown, A friend, to make in part Dr.	
David Van Dyck, L. M.	10 00
Cambridge, Vigil Minimus,	3 00
Rochester, S. P. Ely, to make Rev. J. H.	
Mellvaine, L. D.	100 00
North White Creek, Robt. Wilcox,	1 00
Brockport, Presb. Ch. Mrs. Lydia Gifford, in	
full for Henry Gould's L. M. \$15; Others,	
to make Chas. P. Storrs, L. M. \$36 50c.	51 59
Meth. Epis. Ch.	4 50
West Bloomfield, balance,	1 00
East Bloomfield, Cong. Ch. balance,	4 00
Springville, Presb. Ch. bal.	2 00
Rochester, A. Champion, Esq.	50 00
1st Presb. Ch.	74 58
Brick Presb. Ch. G. G. McKinster for	
L. M. \$5; Others, \$51 10c.	56 10
Mount Morris, Presb. Ch. bal.	3 75
Utica, "L."	3 00
N. Y. City, Jasper Corning,	5 00
Marshall, in part,	10 74
Ogdensburg, Bapt. Ch.	5 84
Presb. Ch. to make Rev. L. M. Miller,	
L. M.	30 09
Brushers' Falls,	3 22
C. T. Hubbard, in full for L. M.	5 00
Hamilton, Cong. Ch. in part,	4 23
Kingsboro, balance,	4 00
City, Dutchess Co. Smithfield Ch. by G. T.	

Todd,	\$ 5 00
Barre, Cong. Ch. by Rev. B. Fancher,	3 00
Poughkeepsie, 1st Presb. Ch. add. J. W. Wheeler,	10 00

NEW JERSEY.

Newark, E. R. Fairehild, D. D.	100 00
Orange, 2nd Presb. Ch. Rev. John Crowell, Pastor,	43 47
Paterson, Mrs. J. H. Blauvelt,	1 00
Mendham, Presb. Ch. bal.	4 00
Newark, Central Presb. Ch.	47 00
Belvidere, N. S. Presb. Church, to constitute Rev. Mr. Whitaker, L. M.	30 00
St. George, Presb. Ch. in part,	14 00
Keyport & Harmony, M. E. Chs.	15 50
Flemington, Presb. Ch. in full,	42 25
Bapt. Ch.	8 00

PENNSYLVANIA.

Pittsburgh, A friend, by Judge W. H. Lourie,	10 00
Farmington, Childrens' Offering,	1 00
Honesdale, First Presb. Ch. by S. D. Ward,	145 50
Bloomsburgh, Presb. Ch. to make Rev. A. H. Hand, L. M.	30 00
Stewartville, Presb. Ch. in part,	17 33
Philadelphia, Dr. Dales Ch. in part,	15 80
Anonymous,	10 00

MARYLAND.

Baltimore, Ladies of Clark Co. Va. by Mrs. Colo' Byrd,	15 50
Dr. Morris Ch. in part,	24 13

VIRGINIA.

Wheeling, First Presb. Ch.	40 00
Ladies in 1st Presb. Ch. to make Rev. Henry R. Weed, D. D. a L. M.	30 00
For the Waldenses	8 10

NORTH CAROLINA.

Brick Church, Ger. Refd. Congregation,	7 00
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SOUTH CAROLINA.

Charleston, Mrs. Middleton Smith,	10 00
Dr. R. Post,	3 00

MISSISSIPPI.

Pine Ridge, Presb. Ch. to constitute Mrs. Mary L. L. Birland, L. M.	50 00
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KENTUCKY.

Louisville, Coll'n. in St. Paul's Ch. Union Meeting, \$30; of which to make the Rev. Mr. Denison, L. M.	44 25
Coll'n. aft. a lecture on the Waldenses,	19 25

Newton, U. M. Opputt,	\$ 4 00
Georgetown, Presb. Ch. add.	1 00
Flagg Spring Meeting,	7 36
Burlington, Meeting,	10 14
Bullebsburg, Bapt. Ch. add. which makes Rev. A. Drury, L. M.	2 50

MISSOURI.

Boonville, Martha C. Walter,	3 00
Fulton, Presb. Ch.	7 10
Christian Ch.	55
St. Louis, 1st Presb. Ch. in part to make Dr. A. Bullard, L. D.	61 75
M. Collins, Esq. to make Mrs. Martha W. Collins, L. M.	30 00
Central Presb. Ch. in part to make Dr. S. J. P. Anderson, L. D.	49 83
O. Bennett, in part L. M.	25 00

ILLINOIS.

Belleville, A friend,	5 00
Chicago, D. J. Lake,	3 00
Pittsfield, Semi Annual Col'n. in Cong. Ch.	17 60
Dover, Geo. Wells,	2 00

INDIANA.

So. Hanover, Collection from Students for the Waldenses,	15 80
Madison, Coll'n. in behalf of the Waldenses, Ladies Sewing Circle of 2d Presb. Ch. for a bundle of Clothing for our Missionary at St. Louis,	15 62
New Albany, 2d Presb. Ch.	61 63
A Widow,	5 00
Juvenile Sewing Circle 2d Presb. Ch.	1 98
Lima, Presb. Ch. by Rev. A. S. Wells,	8 00

OHIO.

Wooster, Edward Avery,	4 00
Collamer, Morris Page,	5 00
Haning Rock, Robert Hamilton in full for L. M.	10 00
Cincinnati, Christ' Ch. \$30 of which to make Rev. Dr. Butler, L. M.	83 37
Dr. Fisher's Ch. Lecture to the Waldenses,	32 23
Granville, Cong. Ch. additional,	2 52
Cincinnati, Sth Presb. Ch. in part,	25 00

IOWA.

Dubuque, Cong. Ch. to make Rev. J. Guernsey, L. M.	33 90
Main-st. Meth. Epis. Ch.	12 16
Cedar Rapids, Presb. Ch.	4 84
Marion, Union Meeting,	8 05
Davenport, Meth. Epis. Ch.	3 42
Tipton,	1 70
Iowa City, Bapt. Ch.	2 90
1st Presb. Ch.	8 30

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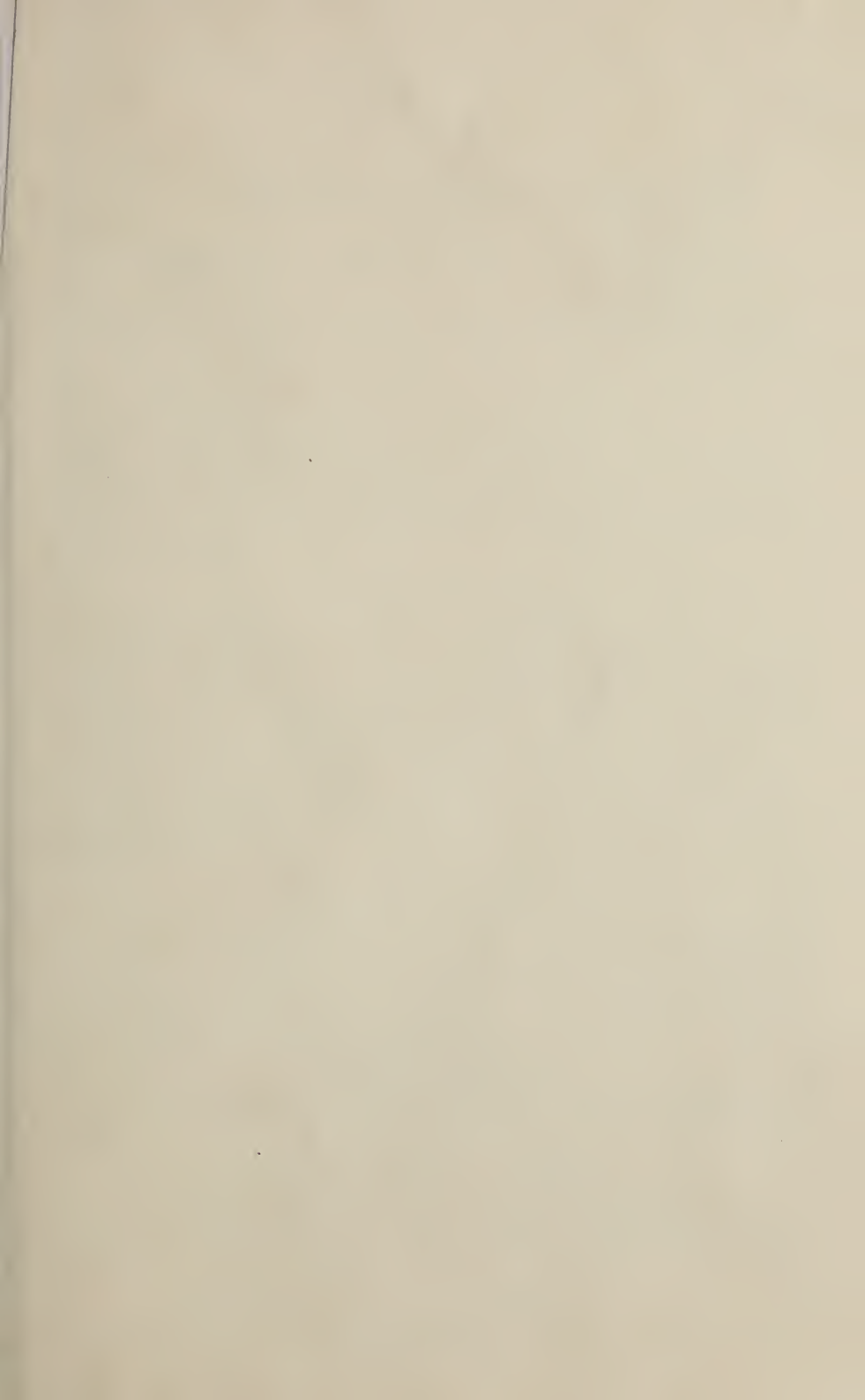




PLATE 10. THE TOMB OF THE
KING OF THE KINGS

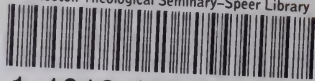
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